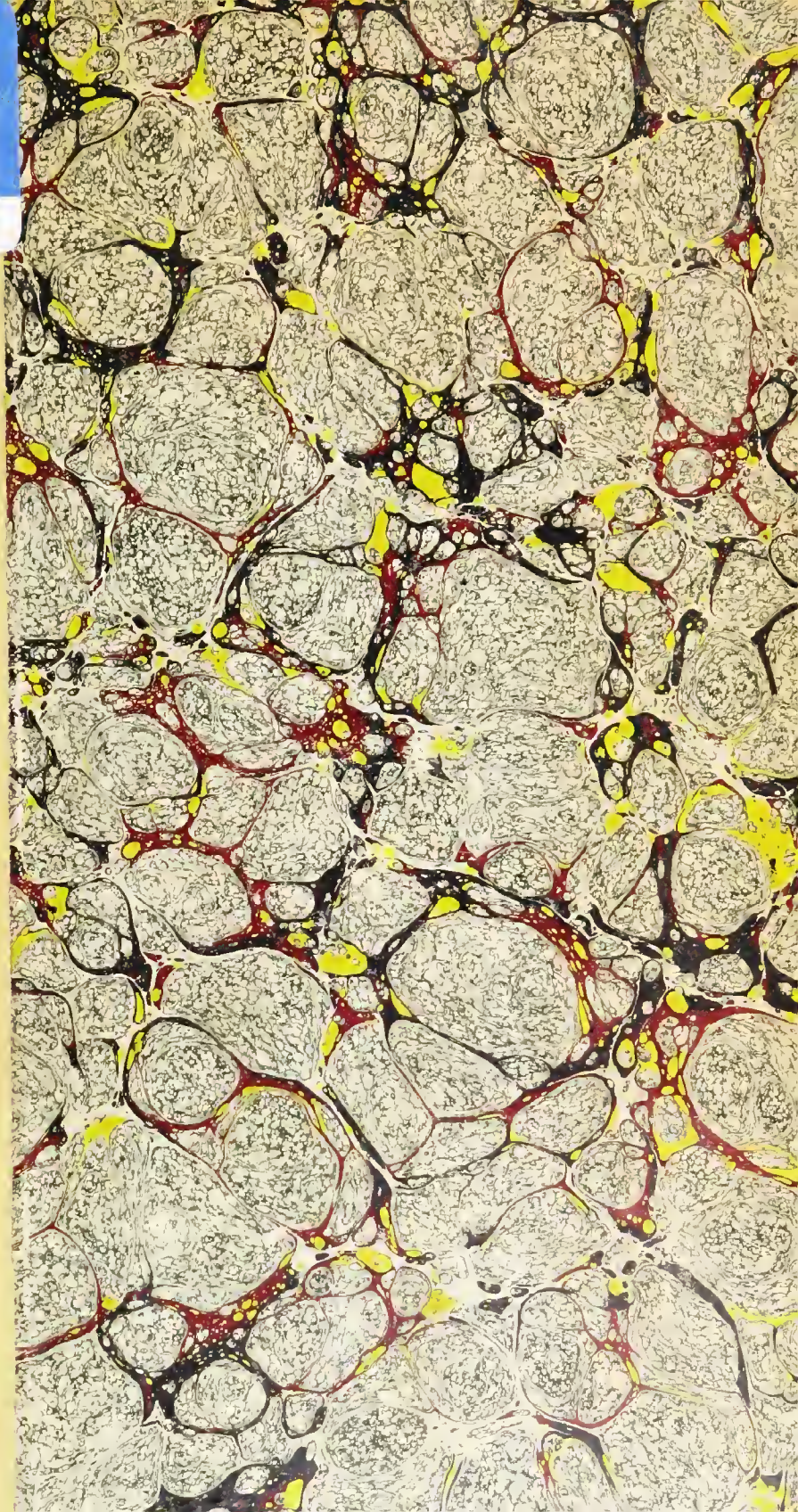


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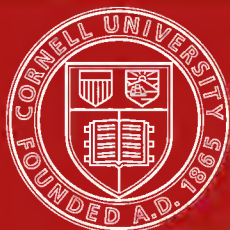
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The Ancient Accepted Scottish Rite of Freemasonry

BY

WILLIAM HOMAN, 33°

Deputy for the State of New York

1905

ANY FREEMASON desiring to become identified with the Scottish Rite in this Jurisdiction who, after reading this book, will apply to any other than the Bodies of the ANCIENT ACCEPTED SCOTTISH RITE FOR THE NORTHERN MASONIC JURISDICTION, or any Freemason now connected with any clandestine rite who does not sever his connection therewith, is untrue to the principles of Freemasonry as laid down by the Grand Lodges, and merits the ostracism imposed upon him as a penalty.

THE SCOTTISH RITE

BY

Please acknowledge receipt, and oblige,

Yours, for the Rite,

 33°

1 WEST 97th STREET,
NEW YORK CITY.

Care "THE CORNELL."

Northern Masonic Jurisdiction

OF THE

United States of America

1905

THE SCOTTISH RITE

BY

WILLIAM HOMAN, 33.º

Deputy for the State of New York

OF THE

SUPREME COUNCIL

Of Sovereign Grand Inspectors-General of the Thirty-third
and last Degree of the Ancient Accepted
Scottish Rite of Freemasonry

FOR THE

Northern Masonic Jurisdiction

OF THE

United States of America

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DR. SAMUEL STRINGER.

Born 1735. Died 1817.

The first Deputy Grand Inspector appointed in North America,
under Warrant from HENRY ANDREW FRANCKEN, March, 1769.

Thrice Potent Grand Master,
Ineffable Lodge of Perfection, of Albany, N. Y., 1768 to 1774.
Worshipful Master, Masters' Lodge, No. 2 (now No. 5), F. and A. M.,
of Albany, N. Y., in 1768, 1769, 1770, 1771, 1773,
1774, 1777, 1778, 1779, and 1780.

(From the painting in the possession of M.^r. W.^r. JAMES TEN EYCK, 33^o, P.^r. G.^r. M.^r.,
T.^r. P.^r. Grand Master of Ineffable Lodge of Perfection, 1869, 1870, 1871, 1872, and 1873.
DR. STRINGER was the great-grandfather of the wife of M.^r. W.^r. Bro. TEN EYCK.)

DEDICATION.

To those who **Need** the **Light**,
To those who **Seek** the **Light**,
To those who **Love** the **Light**,

THE

Light of Truth

ON

The Scottish Rite

is shed in these pages by the author,

WILLIAM HOMAN, 33°.

NEW YORK, April, 1905.

In addition to those to whom direct reference is made in the articles, and to any who have ever added to my store of knowledge, making this contribution to Masonic literature possible, I desire to acknowledge my thanks for information and encouragement received from :

M. . P. . HENRY L PALMER, 33^o, Sovereign Grand Commander.

P. . SAMUEL C. LAWRENCE, 33^o, Grand Lieutenant-Commander.

ILL. . JAMES H. CODDING, 33^o, Grand Secretary-General H. . E. .,
Northern Masonic Jurisdiction, U. S. A.

ILL. . FREDERICK WEBBER, 33^o, Grand Secretary-General H. . E. .,
Southern Masonic Jurisdiction, U. S. A.

M. . W. . EDWARD M. L. EHLERS, 33^o, Grand Secretary of the
Grand Lodge of New York.

INTRODUCTION
OF
THE ANCIENT ACCEPTED SCOTTISH RITE
INTO THE
WESTERN HEMISPHERE.

The Degrees embraced in the Scottish Rite were brought from Europe to the Western Hemisphere, in 1761, by STEPHEN (ETIENNE) MORIN, with authority as Grand Master Inspector to establish Perfect and Sublime Masonry in all parts of the New World.

TRANSLATION.

From the French, of the Letters Patent and Powers granted to Ill.^l. Bro.^l. Etienne Morin, on the 27th of August, 1761, by the Supreme Council of Princes Masons, at the Grand East of France, in Paris.

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

At the Grand East of France, and under the good will of His Serene Highness and Most Illustrious Brother Louis de Bourbon, Count of Clermont, Prince of the Blood, Grand Master and Protector of all regular Lodges, at the East of a most enlightened place, where reign peace, silence and concord, A. L. 5761.

LUX EX TENEBRIS.

UNITAS, CONCORDIA FRATRUM.

We the undersigned, Substitutes General of the Royal Art, Grand Wardens and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem, established at the East of Paris, and we, Puissant Grand Master of the Grand Councils of the Regular Lodge of France under the protection of the Grand and Sovereign Lodge, by the sacred and mysterious numbers, declare, certify and order, to all the Brethren, Knights and Princes over the surface of the two hemispheres, that having assembled by order of the Substitute General, President of the Grand Council, a request communicated to us by the Respectable Brother La Corne, Substitute of our Most Illustrious Grand Master, Knight and Prince Mason, was read at the sitting, that our dear Brother Etienne Morin, Grand Elect, Perfect and Ancient Sublime Master, Prince Mason, Knight and Sublime Prince of all

By the Glory of the Lord. Inhabitant of the Universe.

LUX EX TA'NEBRIS.

(1) *Amias (encider, Frutrum).*

At the last where shines the great light, and shine new splendence, concord and peace
the 2nd of the 1st of March called by Lewis, 20. A. 1538. *quod in 15. Dec. 1477.*

[illegible]

Henry Anderson
 Secretary of the Maine Synodical Convention

the Orders of Perfect Masonry, Member of the Royal Lodge of La Trinité, &c., &c., &c., being on his departure for America, and wishing to be able to work regularly for the advantage and increase of the Royal Art in its perfections, that it may please the Sovereign Grand Council and Grand Lodge to grant him Letters Patent for Constitutions;

On the report made to us, and knowing the eminent qualities of the Brother Knight Etienne Morin, we have without hesitation granted him that small satisfaction for services which he has ever rendered to the Order, and of which his zeal warrants the continuation;

To that end and for other good reasons in approving and confirming our dear Brother Etienne Morin in his views, and willing to give him testimonies of our gratitude, we have constituted him by unanimous consent and by these presents, constitute, institute and give full and entire power to said Brother Etienne Morin, whose signature is in the Margin of these presents, to form and establish a Lodge so as to receive and multiply the Royal Order of Freemasons in all the perfect and sublime degrees, to take care that the statutes and regulations, general and particular, of the Sovereign Grand Lodge be kept and observed, and never to admit in it but true and legitimate Brethren of Sublime Masonry.

To regulate and govern all the members which shall compose the said Lodge which he may establish in any of the four quarters of the world, at which he shall arrive or reside, under the title of Lodge of St. John, and surnamed the "Perfect Harmony," we give him the power to raise such officers to assist him in the government of the said Lodge as he may think proper, which officers we order and enjoin to obey and respect him. We order and command all Masters of Regular Lodges, of whatever dignities they may be, diffused over the surface of the two hemispheres, and of the seas; and we pray and enjoin them in the name of our Most Illustrious Grand Master to acknowledge him as such, and as we acknowledge him, our Brother Etienne Morin, as the respectable Master of the Lodge the Perfect Harmony; and we depute him in quality of our Grand Inspector in all the parts of the New World, to enforce the observance of our laws in general, &c., &c., and by these presents constitute our dear Brother Etienne Morin, our Grand Master Inspector, and authorize and give him power to establish in every part of the world the Perfect and Sublime Masonry, &c., &c.

We pray, therefore, the Brethren in general to give to said Brother Etienne Morin such assistance and succor that may be in their power, requiring them to do as much towards all the Brethren who shall be members of his Lodge, or whom he has admitted and constituted, or which he may admit and constitute hereafter to the Sublime Degrees of High Perfection, which we give him with full and entire power to multiply and to create Inspectors in every place where the sublime degrees are not established, knowing perfectly his great knowledge and capacity.

In testimony whereof, we have delivered to him these presents, signed by the Substitute General of the Order, Grand Commander of the White and Black Eagle, Sovereign Sublime Prince of the Royal Secret, and Chief of the Eminent Degree of the Royal Art; and by us Grand Inspectors, Sublime Officers of the Grand Council and of the Grand Lodge established in this



JOHN JAMES JOSEPH GOURGAS, 33°.

Born in France, 1777.

Died, New York, February 14, 1865.

Grand Secretary-General of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America, 1813 to 1832.

Sovereign Grand Commander, 1832 to 1851.

Honorary Past Grand Commander, 1851 to 1865.

One of the Founders of the Sovereign Grand Consistory, 30°, 31°, 32°, in the City of New York, August 6, 1806.

Grand Secretary of the Sovereign Rose Croix Chapter, Established in the City of New York in 1797, the oldest lawful establishment of that grade in the Northern Masonic Jurisdiction.

(From a photograph presented to the Author by Ill.' D. Burnham Tracy, 33°,
Dean of the Supreme Council, Northern Masonic Jurisdiction, U. S. A.)

capital; and we have sealed them with the great seal of our Illustrious Grand Master, his Serene Highness, and with that of our Grand Lodge and Sovereign Grand Council, at the Grand East of Paris, the Year of Light, 5761, or of the Vulgar Era, the 27th August, 1761.

Chaillou, Substitute General of the Order, Venerable Master of the first Lodge of France, called St. Thomas, Chief of the Eminent Degree, commander and Sublime Prince of the Royal Secret.

Chalon De Jouville, Substitute General of the Order: Venerable Master of the First Lodge in France, called St. Anthony's; Chief of the Grand and Eminent Commanders and Sublime Princes of the Royal Secret, &c., &c.

Sovereign Prince De Rohan, Master of the Grand Intelligence Lodge, Sovereign Prince of Masonry, &c., &c., &c.

La Corne, Substitute of the Grand Master, Right Worshipful Master of the Trinity Lodge, Grand Elect Perfect Knight and Prince of Masons, &c., &c., &c.

Maximilian De St. Simon, Senior Warden, Grand Elect Perfect Knight and Prince of Masons, &c., &c., &c.

Topin, Grand Ambassador from his Serene Highness, Grand Elect Perfect Master, Knight and Prince of Masons, &c., &c.

Count De Choisenil, Right Worshipful Master of the Lodge of the "Children of Glory," Grand Elect Perfect Master, Knight and Prince of Masons, &c., &c.

Boucher De Lenoncour, Right Worshipful Master of the "Lodge of Virtue," Grand Elect Perfect Master, Knight and Prince of Masons, &c., &c., &c.

Brest De La Chaussee, Right Worshipful Master of the "Exactitude Lodge," Grand Elect Perfect Master, Knight and Prince of Masons, &c., &c., &c.

The seals of the Order were affixed and the Patent countersigned by:

Daubertain, Grand Elect Perfect Master, Knight and Prince of Masons, Right Worshipful Master of the Lodge of "St. Alphonso", Grand Secretary of the Grand Lodge of Sublime Council of Princes of Masons, &c., &c., &c.

I certify the above Patent to be a true translation from the French of the one in my register.

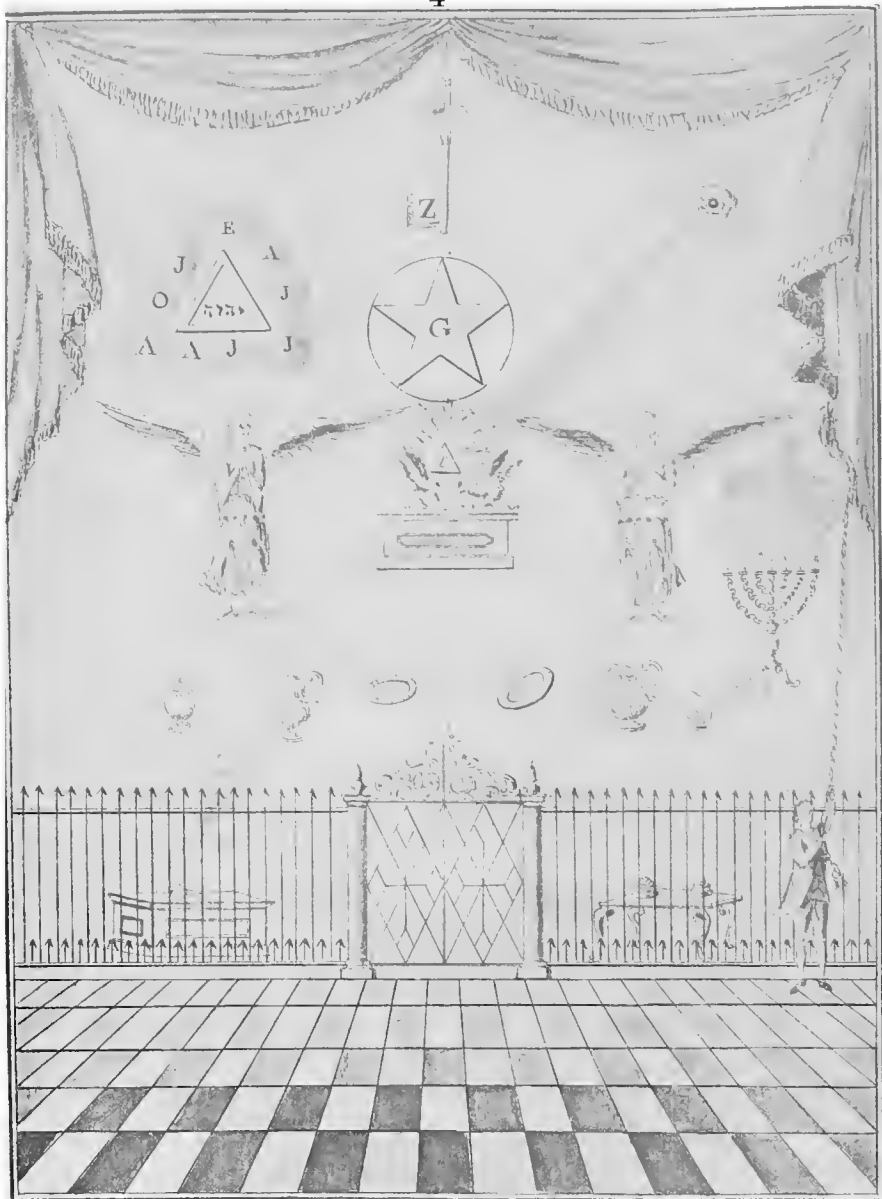
Grand East of New York, this 24th of November, 1808.

J. J. J. GOURGAS,

Deputy Inspector General, &c., &c., &c.

MORIN arrived at Kingston, Jamaica, where he created HENRY ANDREW FRANCKEN a Deputy Grand Inspector-General, with full powers.

FRANCKEN visited the City of New York in 1767, where about the 7th of October, by previous appointment, he met two Brethren, members of Union Lodge, F. and A. M., of Albany, New York, whom he initiated into the eleven Degrees, from Fourth to Four-



W. Gamble 1769.

SECRET MASTER—FOURTH DEGREE.

(From the original in the collection of Ill.^{rs} William E. Fitch, 33^o)

teenth Degree inclusive, embraced in the Lodge of Perfection, and about a week later into the Degrees of the Council of Princes of Jerusalem, Fifteenth and Sixteenth Degrees.

Several years ago, after much painstaking effort, it was my good fortune to recover for and restore to Ineffable Lodge of Perfection of Albany, New York, the original Minute Book, containing the records of that old Body from 1767 to 1774, from which I now quote without change:

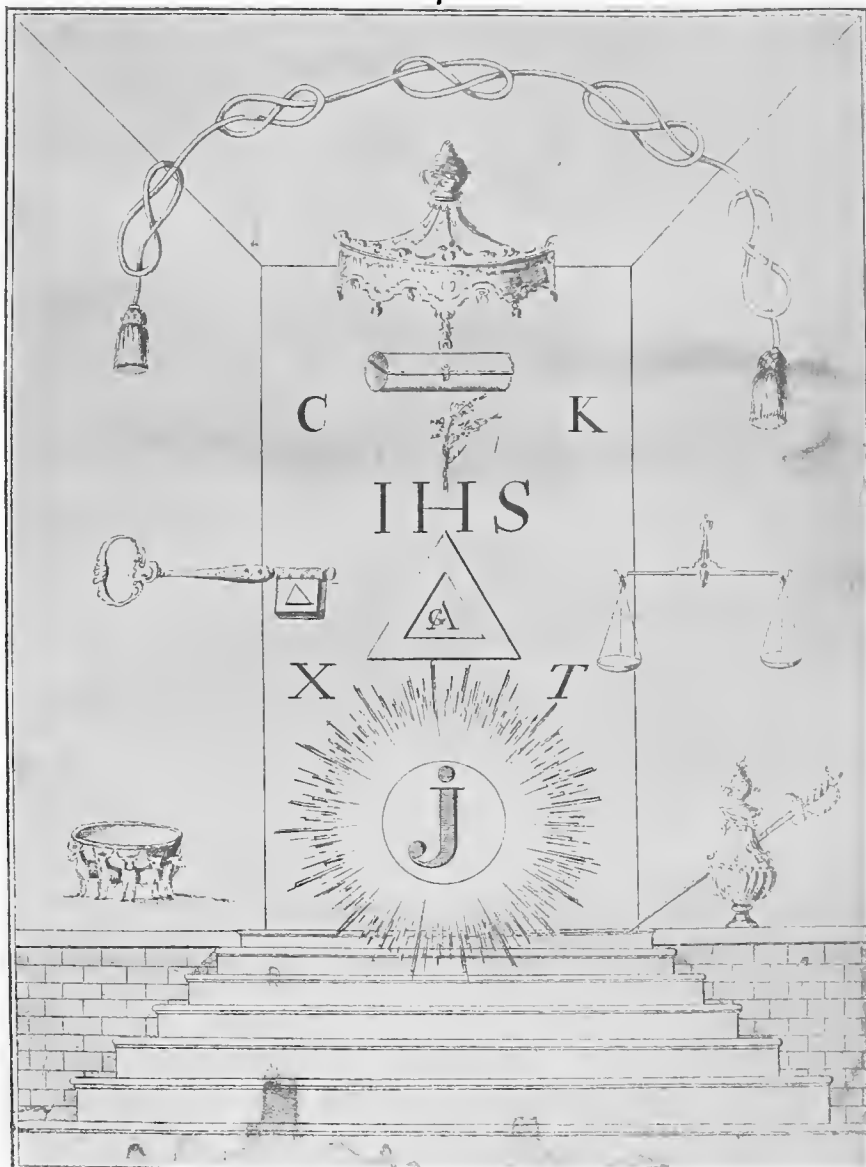
INEFFABLE.

MEMORANDUMS.

About the 7th October 1767 Messrs. Pfister & Gamble were Introduced at New York to Mr. Henry Andrew Francken who a day or two after, by Authority invested in him, Initiated them in the 11 Degrees of Ancient Masonry from the Secret Master being the 4th to the Perfection which is the 14th and Known to be the utmost Limits of Symbolick Masonry.

About a week after the above date Mr. Franckin conferred on them the 2 first Degrees of Modern Masonry or Masonry Revived. [NOTE.—The degrees here alluded to, are Knight of the East & Prince of Jerusalem: the degrees above that of Perfection, being denominated “degrees of Modern Masonry or Masonry revived.”] Brs. Gamble & Van Pfister walked in procession the 28th day of Decr. following in the capacity of Princes of Jerusalem. See page 3d. of these minutes.] and proposed to them that if they chose he would erect A Lodge of Perfection at Albany and appoint Wm. Gamble Master thereof (pro tempore) until Sir William Johnson should have the refusal of it. they thankfully accepted of his offer. on which gave them a Draft of a Constitution, whereof a fair draft was to be made when they arrived in Albany & five Brethren should be Initiated into the 14th Degr. About the Latter end of October Mr. Swords & Lynot were Introduced to Mr. Franckin by Wm. Gamble who Conferr.d on them the degrees to perfection, which completed the Number to 4 and as Mr. Swords residence was at a considerable distance from Albany Mr. Francken gave the above 4 a dispensation to Initiate at Albany Brothers Cartwright & Cuyler.

Mr. Richard Cartwright was Initiated in consequence of the above dispensation the 6th Decemr. and considering of the Inconvenience of Mr. Cuyler situation that he could not give that punctual attendance which will be absolutely nessary in the Infancy of the



H. Gamble 1769.

PROVOST AND JUDGE—SEVENTH DEGREE

(From the original in the collection of Ill. W. William E. Fitch, 33°)

Lodge, it was agreed that Wm. Gamble should write to Mr. Franckin for a Dispensation in favour of Mr. Stringer and at the same time Inclosed him A fair fair copy of the Constitution to be signed and sealed by him by the same post wrote to him for sundry Jewels which I repeated in A Letter of the 14th December in which Letter A Copy of the Bye Laws of Union Lodge was Inclosed with some additional articles for the Ineffable Body and a Letter from Br. Cartwright to Mr. Wetherhead of New York, wherein Mr. Franken had Credit for £8..10.. being the cost of the following articles pr. advice of Mr. Francken the 5th Decemr.

One seal for the Ineffable Lodge.....	£2..10..
Two do. for Mr. Francken as the founder of our Lodge	
which we made him a present of.....	5..—..
A Register Book of our Lodge.....	1..—..
	<hr/>
	£8..10..

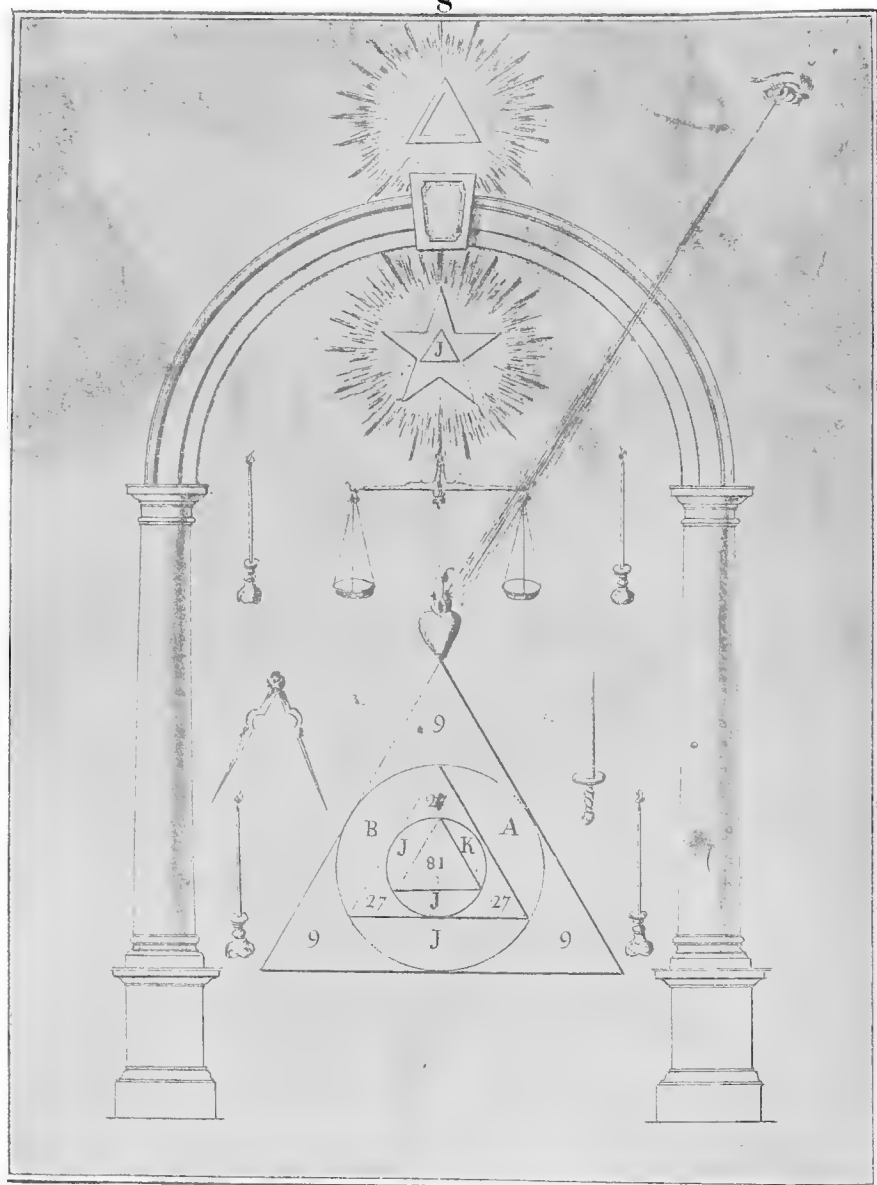
Which sum the Brethren who have received prompt Initiations are to pay share & share alike—said Letter to Mr. Wetherhead Likewise contained a Credit for Mr. Francken for whatever Jewels and Necessary the Lodge may write for the Jewels already ordered are viz.

for Pfister	} 2 sabres & 2 aprons —
Gamble	
Swords	} 5 Jewels of Perfection —
Lynott	
Cartwright	
Cuyler	
Stringer	

and 6 setts of Jewels for Candidates of the 4 Degr: Wrote at the same time for a Dispensation for Raising a Worthy Master to the Degree of Perfection to serve the Lodge in Capacity of Tyler, proposing to allow him 4/ for each Lodge he Tyles and a Dollar from each person who shall attain the Degr. of Perfection in this Body.

On Saturday evening the 19th Decmr. 1767 Received a dispensation from Mr. Francken for Initiating Brother Stringer into the Highest degrees of ancient Masonry. Accordingly the next evening he was regularly raised to the degree of Perfection in the presence of Wm. Gamble, Fr. Pfister and Ricd. Cartwright.

Wrote Mr. Francken the 21st Decemr. an answer to his of the 11th & 14th an inclosed him a petition in favour of Leut. Augustin



W. Gamble 1769.

INTENDANT OF THE BUILDING—EIGHTH DEGREE

(From the original in the collection of Ill.^{rs}. William E. Fitch, 33^o)

Prevost to have his consent to Initiate him in the several degrees of Ancient Masonry as far as the perfection.

Saturday the 26th Decemr. Receiv.d from Mr. Francken pr. Teller the post the following articles viz.

5 Jewels of Perfection Cost	£8..15..
6 Triangles	3..—..
2 Sabres	3..10..
	<hr/>
	£15.. 5..
and A Seal for the Ineffable Lodge Cost.....	2..10..

Also advice that he had receiv.d the 2 seals which were presented him by our Body which Seals cost £5.. 0.. 0.. Mr. Francken sent us by same conveyance our Constitution Signed and Sealed.—

Munday the 28th the Members of the Ineffable Body that ware in town went in Procession with their Bretheren of Union Lodge the Members ware Br. Stringer Br. Lynott Br. Cartwright Br. Gamble & Br. Pfister.

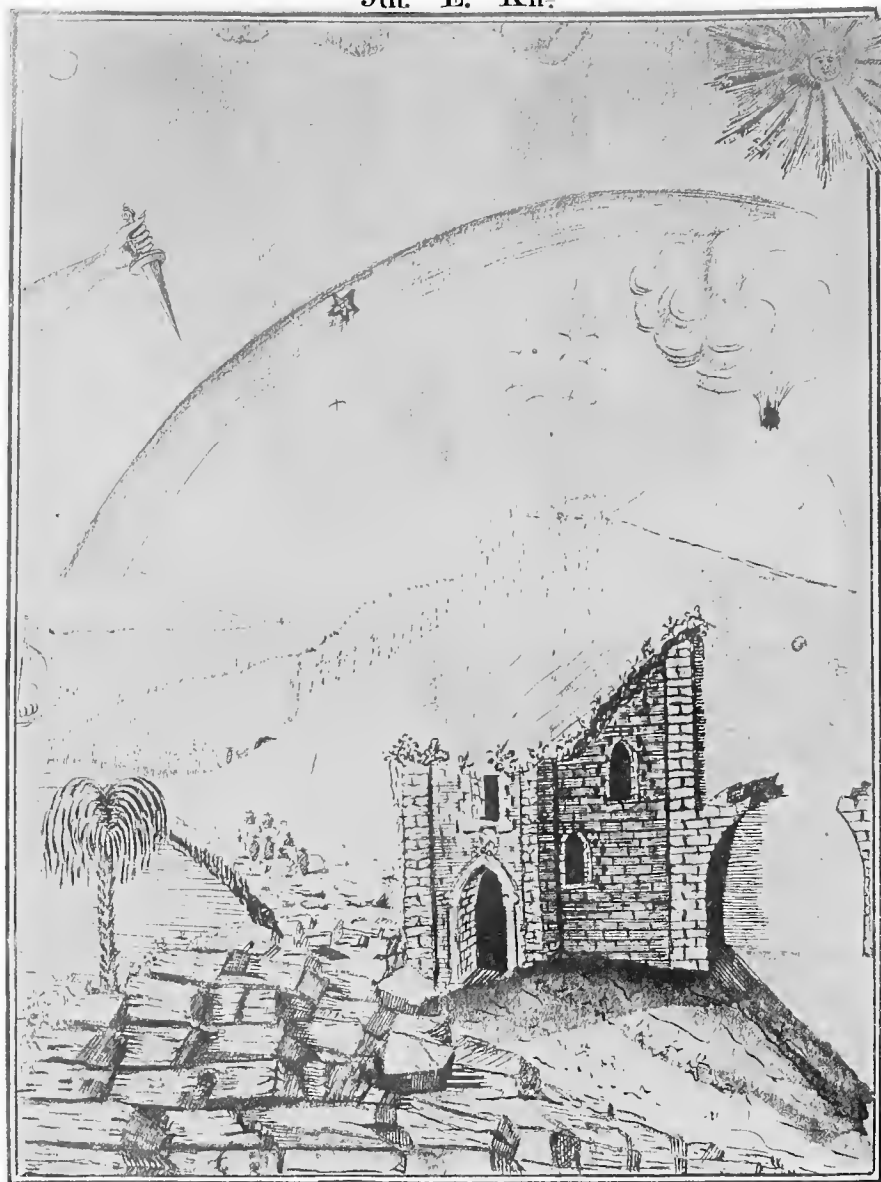
The Order of Procession was

Tyler
Musick
Apprintices
Fellow Crafts
2 Deacons
Masters
Past Masters
Wardens
Secretary
Master
Mason 9 Degree
Do 14 Do
Princes of Jerusalem & 2 Stewards.

On Saturday the 2d. Jenuy 1768 Brother Jeremiah Van Rensselaer gave Br. Gamble a petition for the Master &c of the Ineffable Lodge, praying to be initiated into the highest degrees of Ancient Masonry to be Laid before the Body the first time they meet.

The same day received a Letter from Mr. Francken inclosing Br. Prevost.s petition Granted he Likewise Inclosed the Laws of the Ineffable Lodge signed and sealed. the Members in town ware immediately assembled and the Bye Laws opened and read to the General Sattisfaction all present.

9th. E. Kn^{ts}



W. Gamble Del: 1769.

KNIGHT ELECT OF NINE—NINTH DEGREE

(From the original in the collection of Ill.^y. William E. Fitch, 33^o)

On Sunday 3 Jeny Br. Henry Cuyler was Initiated as far as the perfection in presence of Wm. Gamble F. J. V. Pfister and Richard Cartwright when Thursday the 7 Instant was appointed for the formal opening of the Lodge of Perfection.

Tuesday, 5th Jenuy Wrote Mr. Francken an answer to his 3 favours of 14 & 21st ulto. & the 28th following acknowledged the Receip of the Constitution the Jewels and By Laws: desiring him not to bespeak any more Jewels than what may be in hand as we can get them made here. Acquainted him with our Procession. Inclosed him a Petition from the Body in favour of Br. J. V. Rensselaer. acquainted him with the Raising Br. Cuyler & that the Lodge was to be formally opened on thursday next—

the same day at 12 oclock we Initiated Br. Henry Beazly into the 4 degrees of Masonry Agreeable to the Laws Gratis to serve the Body in Quality of Tyler. in the Presence of Br. Gamble, Br. Pfister Br. Stringer & Br. Cartwright

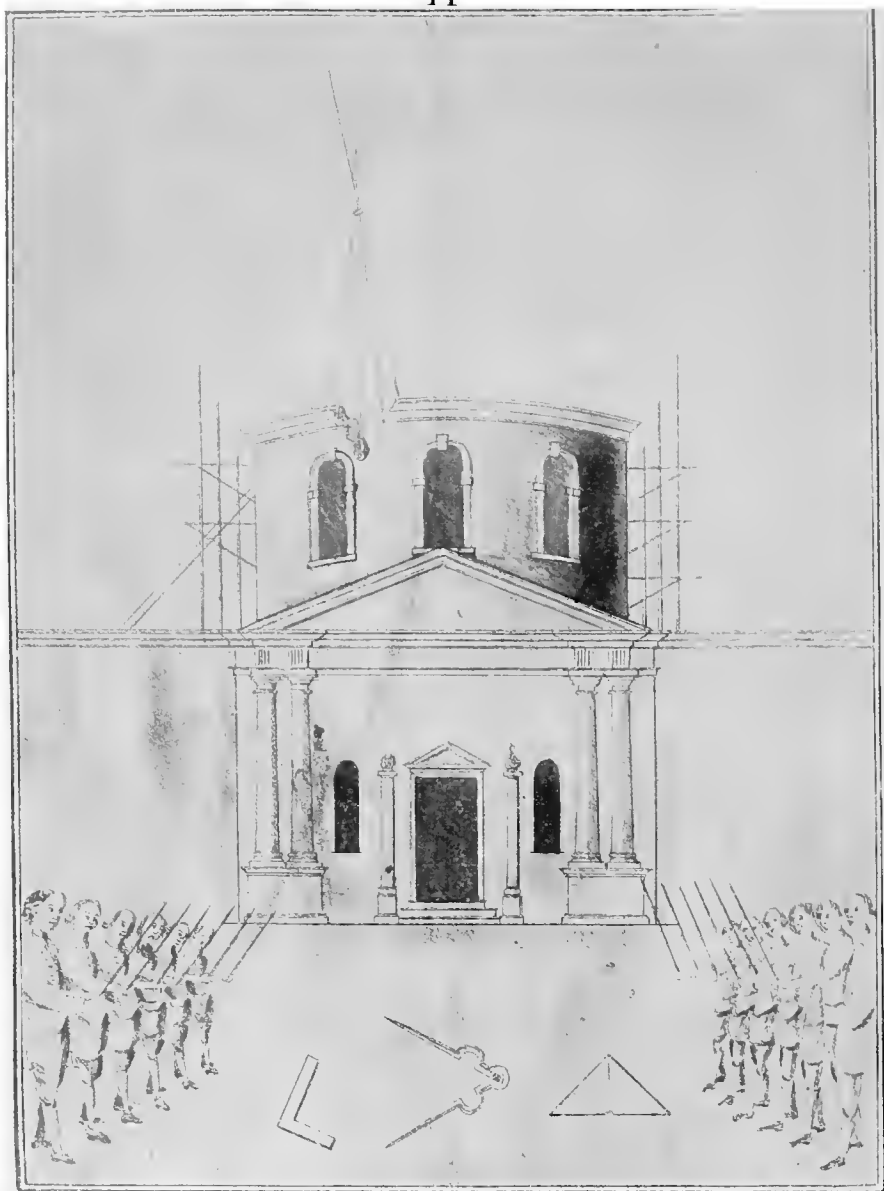
the same day at 5 oclock in afternoon Br. Augustin Prevost was Initiated into the 4 Degree of Masonry in the Presence of Br. Gamble, Br. Pfister Br. Stringer & Br. Cartwright—

The Expences ware as viz—

For the 1st five steps.....	£2..10..—
Triangle	0..10..—
Ivory Key	0.. 8..—
Apron & Order 21/6 Tyler 4/	1.. 5.. 6
	<hr/>
	£4..13.. 6
Br. Prevost's dues Brt. forward.....	£4..13.. 6
of which he paid at same time.....	3.. 5..—
	<hr/>
Remains due	£1.. 8.. 6
Bought of John Glen 3 yds. Black Strouds @ 10/8 pr. yd. 1..12..	
& 6th Jeny paid him pr. Receipt—	

the 9th Bespoke of Jacob G. Lansing a Jewel of Perfection for the Tyler. a Triangle of 4th degree & a Jewel of 5th by way of experimt. Sent him a Jewel of Perfection for a patteren the same day Bespoke of Stephen March 8 columns for Lodge of P Master

in the evening the Sr. Stephen March a Native of Newark in the Jersey & a carpenter by trade gave a Petition to be Laid before the Lodge at their first Meeting praying to be Initiated into the higher degrees of Ancient Masonry.



SUBLINE KNIGHT ELECT—ELEVENTH DEGREE.

(From the original in the collection of Ill.^{ts} William E. Fitch, 33^o)

The 11 wrote Mr. Franckin and acquaint.d him. we had Communicated his proposals to Sr. William Johnson & that he Might expect his sentiments the Next post. Inclosed him a Petition in favour or Br. Stephen March and acquainted him we had Bepok Collumns for the Pt. Masters Lodge & by way of Experiment a Jewel of Perfn. of St. Mr. and of Perft. Mr. and promised to acquaint him with the price & Quality.

LODGE NO. 1.

Albany 11th Jenuy 1768

Lodge in due form—of— Perf——n.

Present
 William Gamble
 Thomas Lynott
 Richad. Cartwright
 Henry Cuyler
 Samuel Stringer
 and
 Henry Beazly. Tyler

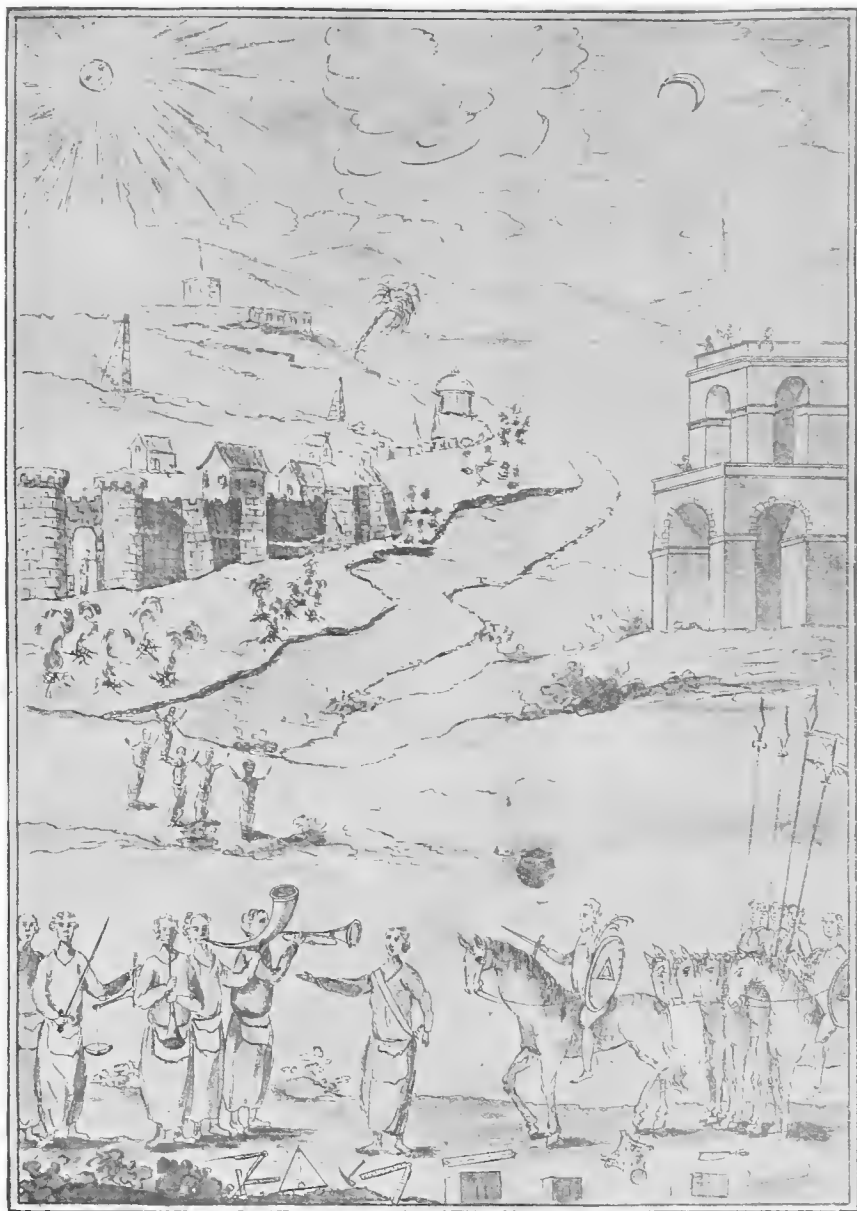
Absent
 Francis J. V. Pfister
 Thomas Swords
 Augustin Prevost

The Constitution. Dispensation Laws & the founders Instruction to the Master ware read. as Likewise a proposal to the Union Union Lodge, that the Ineffable Body should have a Joynt Right in the Intended Building. to which they are principle subscribers.

The Master Appointed his officers viz

Samuel Stringer	Sr: G: W:
Thomas Lynott	Jur: G: W:
Richard Cartwright	Gr: Treas:
Henry Cuyler	G: Secy
Thomas Swords &	} G: Stewards
Augustin Prevost	

It was proposed that the Members of this Body should contribute to it.s Support 20/ pr. An.: and Agreed to—it was Likewise proposed that a Member desirous of Being rais.d faster than the Laws allow. and under a Nesassity of Leving the Province should pay for Each degree to the Illustrious Knights 20/ for the R.Arch 40/ and for the Perfection £3— & agreed to



PRINCE OF JERUSALEM—SIXTEENTH DEGREE

From the original in the collection of Ill.^{rs} William E. Fitch, 33rd

It was also proposed that a candidate shall pay 50/- at his member in case of a procession if in town and able to walk and refuses to Joyn in the solemnity shall pay a fine of £3..4.0.. Agreed to.

It was proposed that a candidate shall pay 50/- at his admission for the 5 first steps from the St: M: to the Int: of Builds: 40/- on his Initiation into the 9th degr. for that and the 3 following steps to the Illus sr: Knts: and 50/- on receiving the degree of Royal Arch. for that and the Perfection

Being in the whole	£7..0..0
& to the Tyler	0..8..0
	<hr/>
Besides Jewels &c	£7..8..0

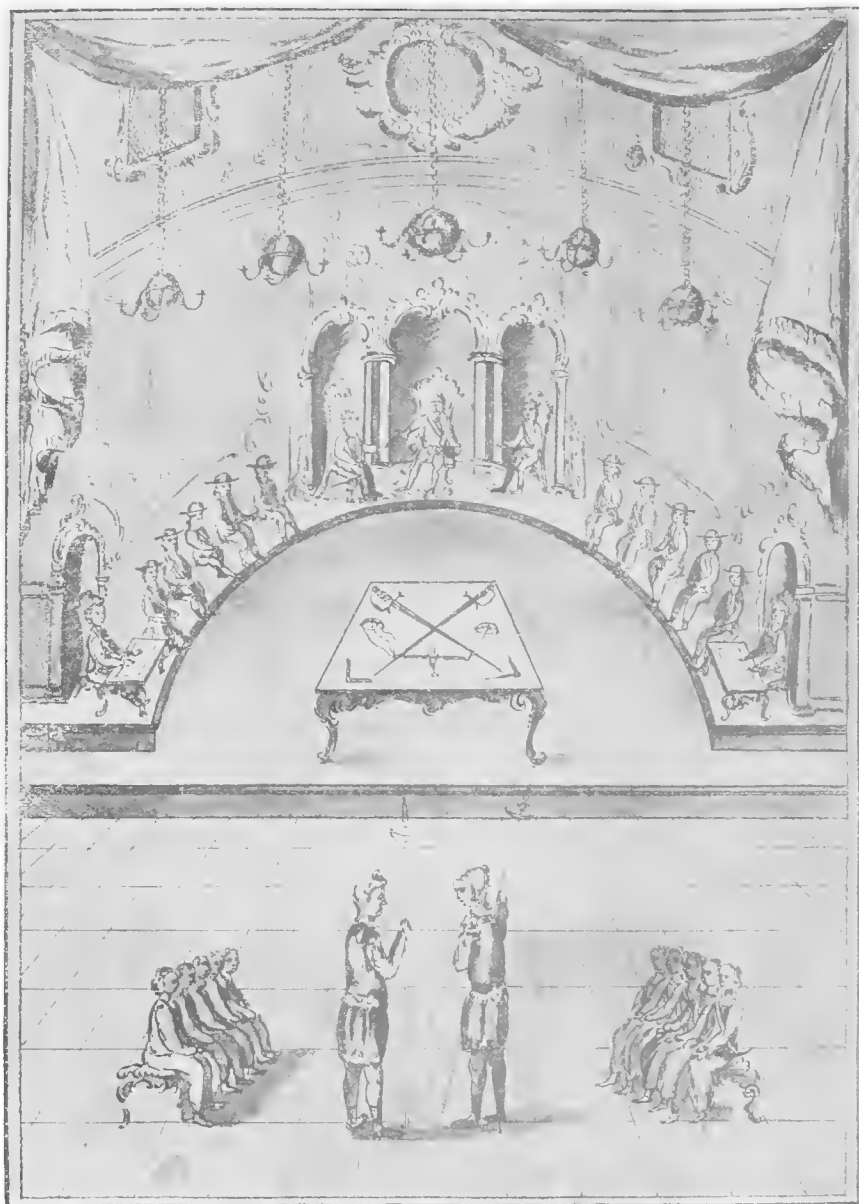
It was farther proposed that the members of this Body shall pay Br: Cartwright 1/- each for the use of the Room and fire every Lodge Night and that the Body shall provide their own Candles and have the use of one Closet entirely—likewise that if any member chuses any Moderate Refreshment. it shall be at his own cost. It was unanimously agreed the Monday night of every week shall be the ordinary Lodge night at 6 oclock during the winter.

Each member paid his dues to the Grand Treasurer for the amt: of his order Jewels & other matters viz:

Gamble	£5..1..7½
Pfister	5..7..4¼
Swords	5..4..0½
Lynott	5..4..0½
Cartwright	5..4..0½
Cuyler	5..1..3½
Stringer	5..5..1½
	<hr/>
	£36..7..6

The G: Treasy has remitted to New York to pay for Jewels £23..12.—
Lodge closed till Munday next.

Tuesday the 12th.. Jan: ordered Donaldson to make 2 sets of orders & aprons for the candidates of the 4th degr. & 3 setts of the 5th degr



PRINCE OF JERUSALEM—SIXTEENTH DEGREE

(From the original in the collection of Mr. William E. Fitch, 33°)

LODGE No 2

Albany 18th Jany 1768

Lodge of 4th degree in Due Form——

Brothr. Jeremiah V. Rensselaer was Initiated into this degree agreeable to Br. Franckin's Grant in presence of

William Gamble
 Franc: Pfister
 Richd Cartwright
 Thos Lynott
 Saml: Stringer
 Augs Prevost

Absent
 Thos: Swords
 Henry Cuyler

Lodge closed till Munday next

LODGE No 3

Albany 25th Jan: 1768

Lodge in due form 4th Degree

Brother Stephen March was Initiated into this degree and paid his dues. & for his order & Jewels the sum of £4. .7. .0 and signed the Laws

* * * * *

Lodge No 24

Albany 20th Feby 1769

Br. Stringer presented a written submission to the Tribunal of the Grand Council of Princes of the Royal Secret, from our Founder to be signed by the several Members of this Body.

* * * * *

Lodge No 28

Albany 27 March 1769

Br. Samuel Stringer produced to the Lodge a Warrant from our Worl: Founder, Constituting him a Dep'y Grd Inspector, which was read and admitted of by the Body.

* * * * *



PRINCE OF JERUSALEM—SIXTEENTH DEGREE

(From the original in the collection of Ill.^{rs} William E. Fitch, 33^o)

Johnson-Hall 12 April 1769

Br. Sir William Johnson was by Dispensation from our Worshipful Founder raised to the Sublime Deg: of Perfection in presence of Brs. Stringer & Gamble, and signed the Bye Laws

Sr. Wm. paid to Br. Gamble 6 half Joanne's.....£19-4-..

* * * * *

Lodge No 46

Albany 16 April 1770

A Petition from the Wardens & Brethren of St. John's Lodge New York was read in behalf of Br. Hampton a Sufferer by Fire—and a Subscription List was ordered to be made out and to lie upon the Table as long as there was a Prospect of getting any Addition—

* * * * *

Lodge No. 54

St. John's Day Albany 24th. June 1770.

Br. Stringer read the Statute's & Regulations of the Lodges of Perfection, lately receiv'd from our Worshipful Founder Henry Andrew Francken at Jamaica, then read the Bye Laws; after which Brs. Smith & Bain signed their Submission

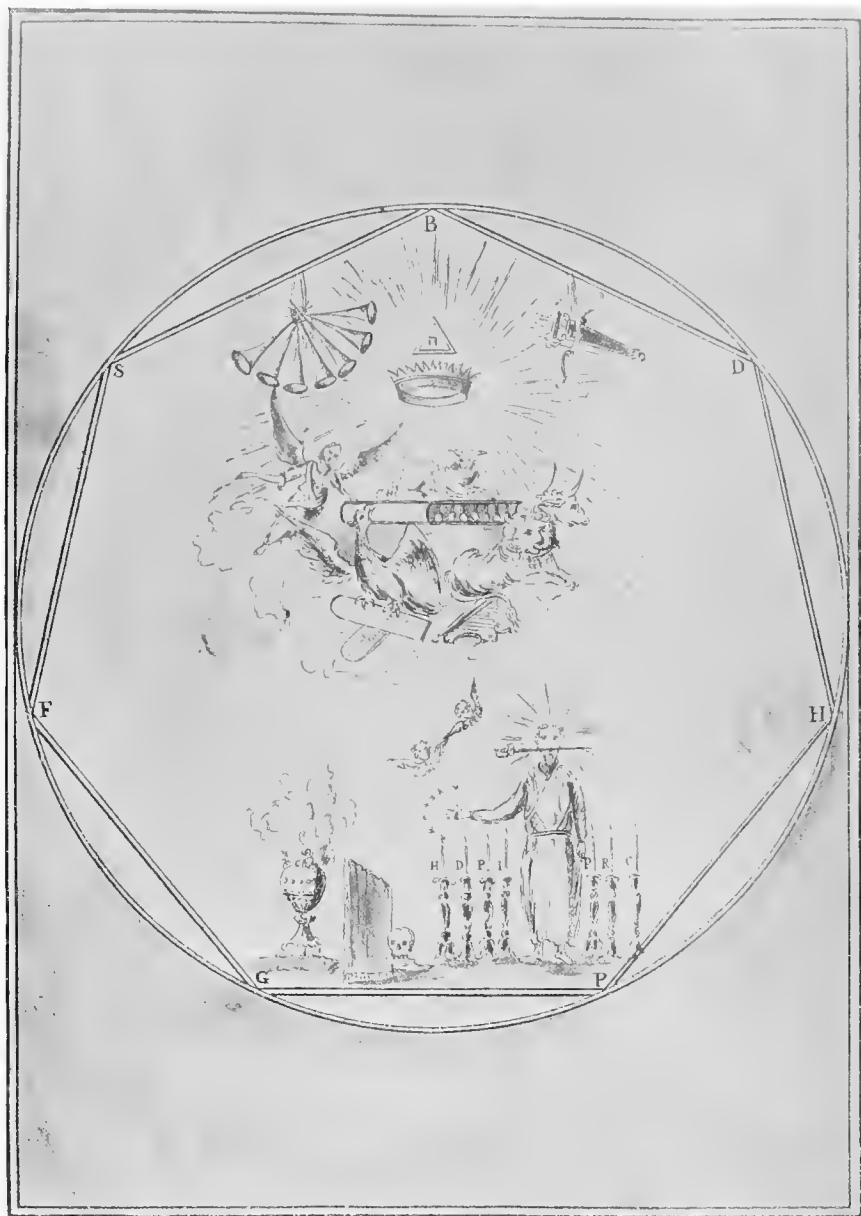
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Lodge No 58

Albany 3d. Sepr. 1770

Br. Stringer Depy. Insp. acquainting the Body that he had receiv'd an Order from the Founder to transmit the Minutes of the Lodge, & the state thereof to be forwarded to Berlin; in Order that Minutes & Accounts might be regularly Enter'd and Posted in their proper Books purchased for that use

* * * * *



KNIGHT OF THE EAST AND WEST—SEVENTEENTH DEGREE

(From the original in the collection of Ill.^{rs}. William E. Fitch, 33rd)

LODGE No 70

Albany 27th May 1771

Lodge in due Form

Present

Samuel Stringer

Jer. V. Rensselaer	Senr.	} Warden
James Bain	Junr.	

David Smith

Henry Beasly

Visitors Samuel Brentnell

Capt. Honore Dubois de Lamitiere of the Regiment of Languedoc, aged 36 years, a native of Sable's d'Olonne Knt: of the Electd by his Certificate dated 1st March 1768 at the Grd. Lodge of Bordeaux

* * * * *

Albany 6th June 1774.

Lodge in due form

Present

Samuel Stringer Insp.

Jeremiah Van Rensselaer Warden

Robert Mc. Clallen Treasr.

Robert Henry Junr. Secy.

William Gray

Abram Eights

James Vernor

John H. Wendell

Peter W. Yates

Absent

James Caldwell

Jacob J. Lansingh (out of Town)

A. Crukshank (sick)

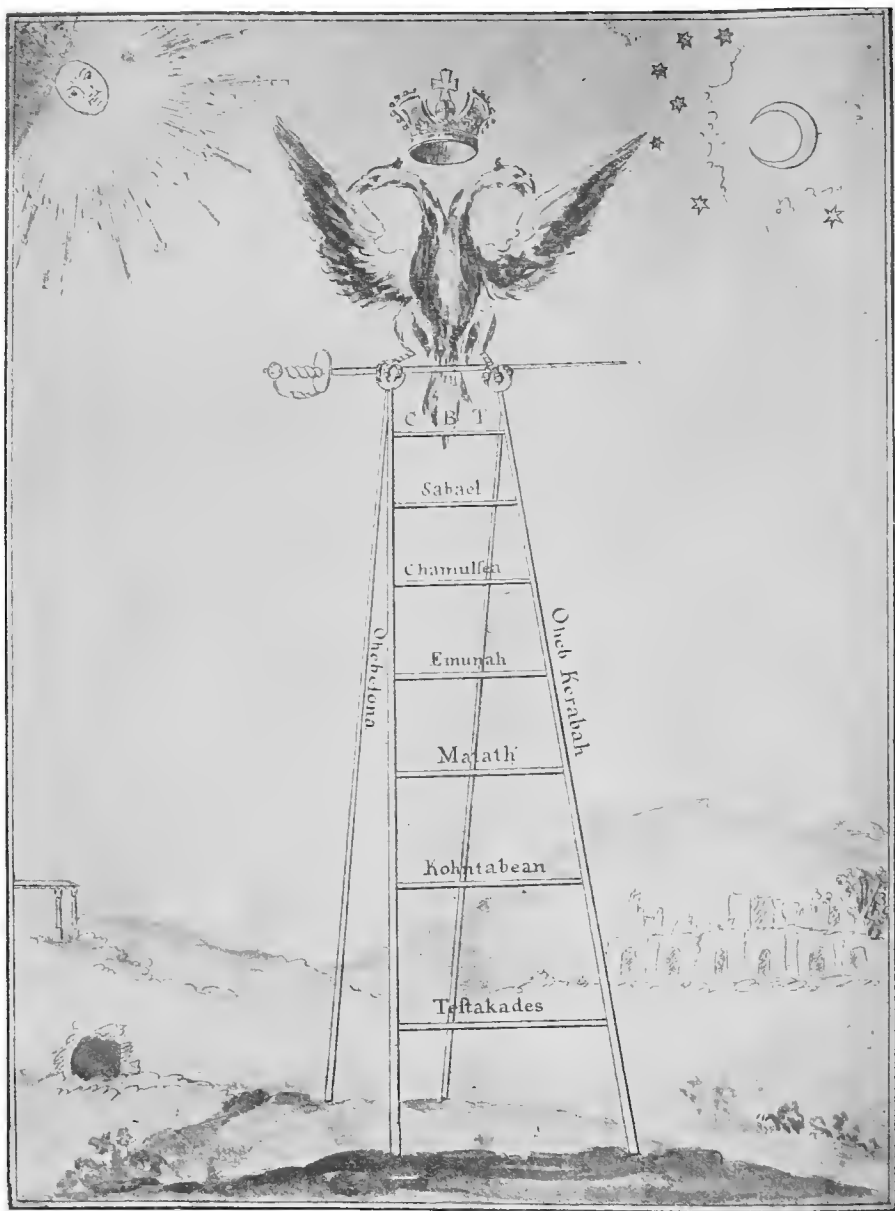
Brs. Yates and Vernor paid for being absent last Lodge Night. . £0,, 4,,

Br. Ristine sign'd the Laws this Evening.

Brs. Yates and Ristine were rais'd to the degree of Perfect Master.

The Body have received an Extract from the Minutes of the Grand Lodge held in New York the 14th May last Relative to the disputes between this and Union Lodge in this City, wherein the Grand Lodge have Resolved that they shall take the Presidence in a Procession according to the Seniority of their Provencial Warrants; But as this Body is not under their Jurisdiction they have resolved to pay no regard to their determination.

It appears by the Minutes of the Grand Lodge that the following Persons are not to be looked upon as Masons (Viz) Mr. Fiva,



SUBLIME PRINCE OF THE ROYAL SECRET
OLD TWENTY-FIFTH DEGREE

(From the original in the collection of Ill.°, William E. Fitch, 33°)

Monsr. Portellis and Mons. Lugin, unless they apply to, and are properly enter'd in a regular Lodge.

Lodge clos'd 'till this night Fortnight.

Albany 18th July 1774

Lodge in due form

Present

Samuel Stringer Inspr.

Jeremiah Van Rensselaer Warden

Robert Mc. Clallen Treasr.

Robert Henry Junr. Secy.

Alexander Crukshank

James Caldwell

William Gray

John H. Wendell.

James Vernor

Peter W. Yates

Abram Eights

John Ristine

Out of Town

Jacob J. Lansingh

Visitor Br. Walter V. Wemple

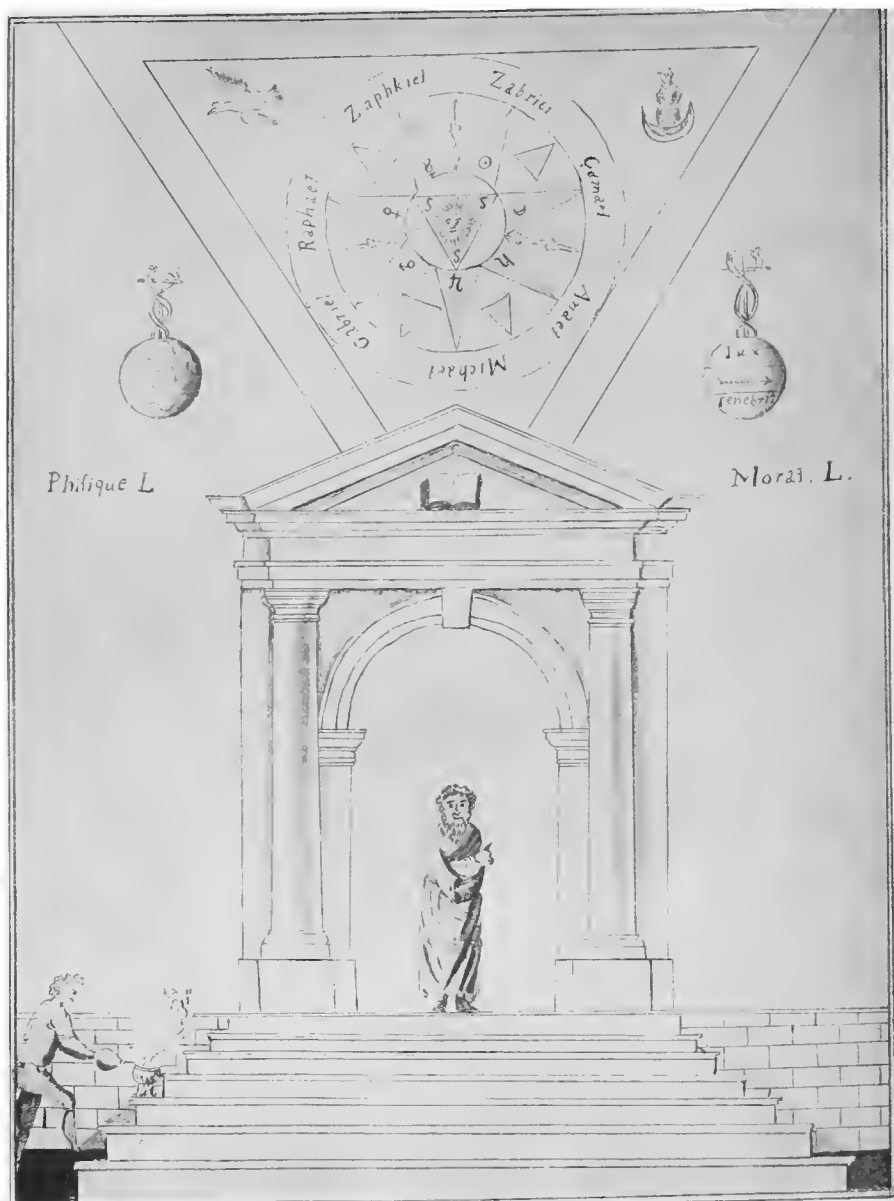
Br. Yates paid for being absent last Lodge Night.....	„ „ 2. —
Br. Henry paid for coming late.....	6
	— „ 2 „ 6
Br. Wemple paid for his visit.....	2

Brs. Eights, Vernor & Ristine were rais'd to the 9th Degree.

The Right Worshipful Br. Stringer has agreeable to a Petition presented to him by the Body Regulated the dues of Initiation as follows Vizt

- 1st That every Brother admitted into the 4th degree and becoming a Member of this Lodge shall sign the Laws, and pay to the Secretary for that and the four following degrees as far as Provost and Judge..... £2 „ 10 „ 0 and to the Tyler „ „ 8 „ —
 - 2 For the 9th degree or 9 Elected Knights and the 3 succeeding ones as far as the 12th or Grand Master Architect. 3 „ „ —
 - 3 For the 13th Degree or Royal Arch..... 1 „ „ —
 - 4 For the 14th Degree or Perfection..... 1 „ 10 —
- £8 „ 8 „ —
- 5 The dues of Quarterage to be five shillings each quarter.
 - 6 The fines for coming after Lodge hour to be sixpence.
 - 7 These Laws to take place from 24th June 1773.

Lodge closed till this Night Fortnight.



KNIGHT OF THE SUN—TWENTY-EIGHTH DEGREE

(From the original in the collection of Ill.^r, William E. Fitch, 33°)

Ineffable Lodge of Perfection of Albany, New York, and Grand Council of Princes of Jerusalem of Albany, New York, were both warranted on December 20, 1767, and have existed one hundred and thirty-eight years.

I am pleased herewith to introduce a fine half-tone of the original Charter of Ineffable Lodge of Perfection, which is the oldest working Body of the Scottish Rite known.

Entries in the old Minute Book contain the statements that reports were regularly forwarded to the Grand Councils at Berlin and Paris, as in the case of Sublime Grand Lodge of Perfection, of Philadelphia, of which a photographic reproduction from the records of 1785 appears on pages 171-174 of this book.

WILLIAM GAMBLE, who was the first Thrice Potent Grand Master of Ineffable and Sublime Grand Lodge of Perfection, of Albany, N. Y., from 1767 till March 27, 1769, was a civil engineer and designer by occupation, and from his hand came many artistic drawings, among the most interesting and valuable to us being pen sketches of the tracing-boards of several Degrees. These sketches, reproductions of which, taken from the originals, are herein illustrated, were made by him in 1769 and bear his imprint. This work shows Brother GAMBLE to have been a deep Masonic student, as it must have required a full understanding of each Degree to illustrate by pen the true meaning of the ancient work. To us of the beloved Rite they are gems of art, and treasured as such by the oldest Scottish Rite Body.

The originals from which these reproductions have been made, are in the collection of Illustrious WILLIAM E. FITCH, 33°, at Albany, N. Y.



From the East of the Most Equitable Grand Council of Valiant and Illustrious Princes of Jerusalem, under the U. C. of the Zenith, which answers to the 42d deg. 33 min. N. A.

To our Illustrious and Sublime Knights and Princes of Free, Accepted and Perfect Masons, of all degrees, over the surface of the two Hemispheres:

HEALTH, STABILITY AND POWER.

Know Ye, That we, the **Grand Council of Princes of Jerusalem**, duly and lawfully established, and convened in the city of Albany, in the state of New-York, in the United States of America, by authority emanating from Thos. H. Henry J. Frenchon, Deputy Grand Inspector General, &c. &c. on the 29th day of the 9th month, called Kislew, 7767, A. D. 1787, and since the establishment of the Supreme Council of the said, far said United States of America, duly acknowledged by said Supreme Council:

Do hereby grant this our **WARRANT**.

to our Illustrious Brother *Joseph [illegible]* to be Sublime Grand Master; to our Illustrious Brother *[illegible]* to be Sublime Senior Grand Warden; to our Worthy Brother *[illegible]* to be Sublime Junior Grand Warden; to our Worthy Brother *[illegible]* to be Sublime Grand Treasurer; to our Worthy Brother *[illegible]* to be Sublime Grand Secretary; to our Worthy Brother *[illegible]* to be Sublime Grand Master of Ceremonies; to our Worthy Brother *[illegible]* to be Sublime Grand Captain of the Guards; and to their successors in office, to form and constitute a Lodge of Perfection, to initiate Brethren, properly qualified, into all the Ineffable degrees, from Secret Master to that of Grand Elect, Perfect and Sublime Mason inclusive; said Lodge to be holden in the *[illegible]* and distinguished by the name of *[illegible]*. And the aforesaid Brethren shall diligently and faithfully discharge the duties of their several offices, and observe and cause to be enforced all the **Laws and Regulations** of Ineffable Masonry, and the **Mandates and Decrees** herewith transmitted, and such orders and decrees as may hereafter be transmitted by this Grand Council, under pain of forfeiting this our **WARRANT**.

In witness whereof, the undersigned Officers and Princes of the said Grand Council of Princes of Jerusalem, have hereunto subscribed our names respectively, and have caused the **GRAND SEAL** of our said Council, to be hereunto affixed, in the place where the great and precious stones are placed, which, while we with comfort, joy and acknowledgment of all that is Great and Good in the Universe, have seen in the face of the said Council, on the 29th day of the 9th month, called Kislew, 7767, A. D. 1787, and since the establishment of the Supreme Council of the said, far said United States of America, duly acknowledged by said Supreme Council.

[Handwritten signatures and text, including "Grand Council of Princes of Jerusalem" and "Grand Master"]

WARRANT ISSUED BY GRAND COUNCIL OF PRINCES OF JERUSALEM
 Founded at Albany, New York, December 20, 1767
 The Oldest Working Council in the World
 (From the original in the collection of Ill. W. William E. Fitch, 33°)

THE SUPREME COUNCIL

OF SOVEREIGN GRAND INSPECTORS-GENERAL OF THE THIRTY-THIRD AND LAST DEGREE OF THE ANCIENT ACCEPTED SCOTTISH RITE OF FREEMASONRY

FOR

THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES OF AMERICA

is the result of a solemn Treaty of Union entered into, in May, 1867, between the theretofore existing Supreme Councils in the Northern Masonic Jurisdiction, each of which claimed jurisdiction in this territory to the discomfiture of the other.

In this respect, the Scottish Rite passed through exactly the same experiences as did the Grand Lodge of the State of New York, which was split up into numerous conflicting Grand Lodges by continuous factional contentions from 1823 to 1858, when the present Grand Lodge was formed.

Between those years there arose and flourished for a time

THE CITY GRAND LODGE,
THE COUNTRY GRAND LODGE,
THE GRAND LODGE PROPER,
THE ST. JOHN'S GRAND LODGE,
THE PHILLIPS GRAND LODGE,
THE SECOND ST. JOHN'S GRAND LODGE.

At different times these schismatic Grand Lodges were united with the regular Grand Lodge.

As the Ancient Accepted Scottish Rite draws for its membership on the Masons made in Symbolic Lodges, and as most of the Brethren prominent in the Grand Lodge were also actively interested in the Scottish Rite, it is but natural that the differences originating in one branch should be carried into the other.

In 1856, Judge JOHN L. LEWIS became Grand Master of the Grand Lodge of the State of New York.

He was of a conciliatory, broad-minded, kindly disposition, the soul of honor, and a Freemason "Sans peur et sans reproche," under whose inspiration negotiations for the settlement of the differences between the various factions were brought to an honorable conclusion in 1858, when the present Grand Lodge was formed, and Brother LEWIS continued as Grand Master during 1858 and 1859, declining re-election in 1860.

It is a remarkable tribute to the beneficent operation of the principle of benevolent assimilation, that only spasmodic and feeble attempts have since been made to impair the foundation so firmly laid by the Symbolic Grand Lodge or to deface its superstructure, the Ancient Accepted Scottish Rite.

Thirty-eight years have passed since that memorable 17th of May, 1867, when the Pillars of the Scottish Rite signed the Oath of Fealty, and since then time has amply demonstrated that "Peace hath her Victories no less renowned than War," for **The Supreme Council for the Northern Masonic Jurisdiction of the United States of America is to-day the most important, the most active, the most numerous, and the wealthiest Supreme Council in the World.**



JOHN L. LEWIS, 33^o.

JOHN L. LEWIS, 33°

One of the most influential Freemasons that the Empire State has ever produced was the late JOHN L. LEWIS, born at Dresden, Yates County, N. Y., July 17, 1813, and for seventy-five years a resident in that section, dying at Penn Yan, N. Y., June 12, 1888.

At the age of twenty-two he was admitted to the Bar, and at twenty-four he was appointed District Attorney, which office he held for eleven years. He also served as Judge of Yates County four years.

His Masonic career was remarkable. Initiated in Milo Lodge, No. 108, at Penn Yan, May 1, 1846; appointed Junior Grand Deacon in the Grand Lodge of New York in 1850, and the same year created a member of the **"Union Committee,"** the result of whose labors was the **Union of the schismatic St. John's Grand Lodge with that of the Grand Lodge of the State of New York.**

In 1856, Brother LEWIS was chosen Grand Master of the Grand Lodge, accepting re-election in 1857, 1858, and 1859, and declining re-election in 1860.

Brother LEWIS was elected Grand High Priest of the Grand Chapter of the State of New York in 1850, and General Grand High Priest of the General Grand Chapter of Royal Arch Masons in the United States in 1865.

In 1851, Brother LEWIS was elected Grand Generalissimo of the Grand Commandery of New York, and represented that Body at the next triennial Conclave of the General Grand Encampment of the United States.

In June, 1854, Brother LEWIS turned his attention to the Ancient Accepted Scottish Rite, and gradually traveled through Lodge, Council, Chapter, and Consistory, becoming the First Lieutenant-Commander of Cosmopolitan Consistory, of the City of New York, in 1860.

On June 5, 1862, he was created an Inspector-General, 33°, Honorary, and on June 16, 1863, he was crowned an **Active Member of the newly united Cerneau-Raymond Supreme Council,** which was formed February 7, 1863, by a solemn Treaty of Union between the Supreme Councils commanded by EDMUND B. HAYS

and EDWARD A. RAYMOND, the Body taking the name of "**The Supreme Council of the Ancient Accepted Scottish Rite for the United States of America, its Territories and Dependencies,**" with EDMUND B. HAYS as Grand Commander, and EDWARD A. RAYMOND as Deputy Grand Commander, with its Grand East in the City of New York.

Thus the Cerneau Supreme Council was then merged beyond the power of any combination of Inspectors-General to revive it.

In 1867, SIMON W. ROBINSON, Grand Commander of that Supreme Council, resigned and was succeeded by JOHN L. LEWIS.

Peace negotiations had long been in progress between the Cerneau-Raymond Council and the Supreme Council for the Northern Masonic Jurisdiction of the United States, of which KILLIAN H. VAN RENSSELAER was Grand Commander, with its Grand East at Boston, Mass.

The ripe experience which Brother JOHN L. LEWIS had gained in bringing about the union of the schismatic St. John's Grand Lodge with the regular Grand Lodge of the State of New York but a few years before, eminently qualified him to act as peacemaker in the adjustment of the terms of an honorable consolidation of the conflicting Supreme Councils into one united Supreme Council.

I now quote from the

PROCEEDINGS OF THE UNITED SUPREME COUNCIL, BOSTON, MAY 17, 1867.

"The Illustrious brethren Sovereign Grand Inspectors General 33°, attached to the Northern Masonic Jurisdiction of the United States, being assembled in Council Chamber, Illustrious JOSIAH H. DRUMMOND was introduced by Ill.° Brothers K. H. VAN RENSSELAER and JOHN L. LEWIS, and after taking the Oath of Fealty was declared Most Puissant Sovereign Grand Commander of A.° A.° S.° Rite for the Northern Masonic Jurisdiction of the United States of America. The M.° P.° Sov.° Gr.° Commander then administered the Oath of Fealty to Ill.° Bros. K. H. VAN RENSSELAER and JOHN L. LEWIS, the last Grand Commanders of the two Supreme Councils heretofore claiming jurisdiction.

Before taking the obligation, Ill.-. Bro. Lewis addressed the M.-. P.-. S.-. G.-. Com.-. and the Ill.-. Brethren, giving them a brief account of his connection with the Rite, and the very distinguished honors that had been conferred on him by the Ill.-. Brethren, all of which he now with pleasure resigned, laying upon that Altar before which he was about to kneel, all authority theretofore claimed by the Illustrious Brothers

CERNEAU
CLINTON
ATWOOD
RAYMOND
HAYS, and
ROBINSON

of which he was the custodian by virtue of being their direct successor, pledging himself henceforth to know but the one governing Body for this Jurisdiction, and to use his best efforts for its harmony and perpetuity."

In the quiet little churchyard at Penn Yan, N. Y., there is a memorial to Brother JOHN L. LEWIS. It is an obelisk of Barre granite, thirty-three feet high.

The expense of this enduring monument was borne, through equal contributions of about \$500 each, by

THE GRAND LODGE OF THE STATE OF NEW YORK.

THE GRAND CHAPTER OF THE STATE OF NEW YORK.

THE GRAND COMMANDERY OF THE STATE OF NEW YORK.

THE SUPREME COUNCIL, 33°, FOR THE NORTHERN MASONIC
JURISDICTION OF THE UNITED STATES OF AMERICA.

As a member of the Supreme Council, I had the distinguished honor to serve on the Monument Committee, and as a student of Masonic History I will ever regard the monument as a fitting memorial to

ILLUSTRIOUS BROTHER JOHN L. LEWIS, 33°,

THE GREAT MASONIC PEACEMAKER.

DANIEL D. TOMPKINS

AND

DE WITT CLINTON

REMARKABLE PARALLEL IN THEIR EXPERIENCES

"I have done the State some service, and they know 't.
No more of that. I pray you in your letters,

Speak of me as I am: nothing extenuate,
Nor set down aught in malice."

This chapter of my contribution to Scottish Rite History has given me more concern than any I have yet put into print.

Throughout it, I must at times leave to the student of psychology as manifested in human nature (for none other can comprehend the complex operations of the mind) a personal analysis of the motives that urged each, and the means employed by each, to accomplish his purposes.

The crest of GEORGE WASHINGTON bears the motto "Exitus Acta Probat." I am heartily in sympathy with that sentiment when applied to Scottish Rite events occurring a century ago, the outcome of which we may now complacently accept, with the thought that "All's well that ends well."

The twenty-five years covering the first quarter of the last century witnessed a neck and neck race for social, political, and Masonic prestige between DANIEL D. TOMPKINS and DE WITT CLINTON, the parallel of which is not to be found in all the world's history.

No two contemporaries, in the development of the State of New York in particular, and the United States in general, did more for the lasting benefit and material advantage for posterity than DANIEL D. TOMPKINS and DE WITT CLINTON.

It would ill become any writer to detract in the slightest degree from the great debt of gratitude we of the present time owe to both.

It is, therefore, with feelings of extreme reluctance that I shed the light of my intelligence, as God has given me to understand the history of Masonic events of a century ago, upon that act in

DE WITT CLINTON'S Masonic experience, which seems to have been influenced by motives that leave the mind in a quandary.

When, a short time ago, it was made apparent to me that conditions favored an explanation of recent occurrences, I determined to refrain as much as possible from allusions to the early misunderstandings in the Grand Lodge of the State of New York and the Scottish Rite in the Northern Masonic Jurisdiction, thinking that the simple plea of "*Res adjudicata*" should suffice; but it has been made clear to me recently that some allusion to events in the Scottish Rite prior to 1867 must now be made to establish concatenation by logical deduction and sequence.

This, it seems to me, can most honorably be accomplished by inviting your attention to the startling parallel that defines the life's activities of DANIEL D. TOMPKINS and DE WITT CLINTON, two remarkable men, who seem to have traveled in the same orbit, with equal brilliancy illuminating the heavens with their wonderful genius.

Each found it possible to equal the achievements of the other in nearly every avenue of ambition, at times one eclipsing the other, only to find positions reversed at the first favorable opportunity.

THERE COULD FOLLOW BUT ONE RESULT FROM SUCH RELENTLESS RIVALRY.

The laws of nature are inexorable. TOMPKINS by twenty years, and CLINTON by ten years, shortened the allotted span of life, and, when the balance was struck by the executors of their estates, the results demonstrated that each had sacrificed all material wealth in the struggle.

DANIEL D. TOMPKINS and DE WITT CLINTON were both graduated at Columbia College, New York: CLINTON in 1786, and TOMPKINS in 1795.

Both studied law.

Both were elected to the State Legislature: CLINTON in 1797, and TOMPKINS in 1801.

CLINTON was elected to the Senate of the United States in 1801, and appointed Mayor of the City of New York, 1803 to 1814.

TOMPKINS was a member of the United States Congress in 1804, and the same year was appointed a Justice of the Supreme Court of New York.

TOMPKINS was Governor of the State of New York from 1807 to 1817, with CLINTON as Lieutenant-Governor from 1811 to 1813.

CLINTON was elected to succeed TOMPKINS as Governor in 1816, and re-elected over TOMPKINS in 1820.

TOMPKINS was elected Vice-President of the United States in 1816, and re-elected to that high office in 1820.

CLINTON was Grand Master of Masons in New York from 1806 to 1819.

TOMPKINS succeeded CLINTON as Grand Master of Masons in 1820, and re-elected in 1821, being at the same time Vice-President of the United States.

Each aspired to the Presidency of the United States, but neither had that ambition gratified.

TOMPKINS, in 1817, during the last year of his ten years' service as Governor, sent a message to the Legislature recommending the abolition of slavery in the State of New York, and the Legislature fixed July 4, 1827, as the date on which it should take effect.

CLINTON, in 1817, having succeeded TOMPKINS as Governor, the Legislature early in that year passed a bill authorizing the construction of the Erie Canal.

TOMPKINS died June 11, 1825.

CLINTON, in October, 1825, was conveyed in a barge through the Erie Canal, with triumphal demonstrations from Lake Erie to the City of New York.

He was re-elected Governor in 1826, and died February 11, 1828, at Albany, N. Y., before the expiration of his term of office.

TOMPKINS was Grand Secretary of the Grand Lodge of New York from 1801 to 1805.

CLINTON became Grand Master in 1806.

Cerneau, his lodge having been denounced to the government, was ordered to quit the Island of Cuba, whence he arrived in the City of New York in 1806, and duped Clinton into accepting the Presiding Office in the Body established by him in 1807, which has been condemned as Illegitimate, Spurious and Clandestine by every Supreme Council in the World.

The Constitutions of 1762, together with the Grand Constitutions of 1786, are the fundamental law of the Ancient Accepted Scottish Rite, and are acknowledged as such by every regular Supreme Council in the world.

Under these Constitutions, the Supreme Council for the Southern Masonic Jurisdiction was organized at Charleston, South Carolina, 1801, and the Supreme Council for the Northern Masonic Jurisdiction of the United States of America was organized at the City of

New York, and DANIEL D. TOMPKINS, at the time Governor of the State of New York, became Grand Commander in 1813.

CLINTON accepted the office of Commander of the Sovereign Grand Consistory established by JOSEPH CERNEAU, the status of which I do not in this article propose to discuss, any more than I would point the finger of scorn at a child born out of wedlock, whose parents in time repaired the wrong by a later marriage, and by that act placed the seal of legitimacy upon the child—which is the sentiment underlying the attitude of the Grand Lodge of the State of New York, in recognizing the Brethren raised in Lodges warranted by the schismatic Grand Lodges which flourished so numerously at different times prior to the final Union of 1858, when the present Grand Lodge of the State of New York was formed.

It was also this desire for a lasting peace which, by a generous recognition of all conflicting Supreme Councils at that time, made possible the Union of 1867, when the present Supreme Council for the Northern Masonic Jurisdiction of the United States of America was formed.

Tompkins was elected Sovereign Grand Commander of the first Supreme Council of the Thirty-third Degree regularly established in the Northern Masonic Jurisdiction of the United States of America, under the Constitutions and Regulations of 1762, and the Grand Constitutions of 1786, which Supreme Council has received the recognition of every Supreme Council in the World.

SPURIOUS AND CLANDESTINE SCOTTISH RITE MASONRY

(A Reference Pamphlet issued by the Council of Deliberation for the State of New York)

SUPREME COUNCILS

There are thirty Supreme Councils in the world, twenty-eight of which are in close compact; to wit: Those for the Northern and Southern Masonic Jurisdictions of the United States, France, Spain, Belgium, Ireland, Brazil, Peru, New Granada, England and Wales, Scotland, Uruguay, Paraguay, Argentine Republic, Rome (Italy), Colon (Cuba), Hungary, Mexico, Dominican Republic, Venezuela, Portugal, Chili, Central America, Greece, Switzerland, Canada, Egypt, and Tunis.

The remaining two that have not yet been received into the general family of Supreme Bodies are those of Turkey and Luxembourg.

The above-mentioned Supreme Councils of the Scottish Rite are pervaded with the spirit of the Congress of the Supreme Councils held at Lausanne, Switzerland, September 22, 1875, recognizing and proclaiming the Constitutions of May 1, 1786, as the fundamental law. They obligated themselves to maintain and defend with all their power the territorial jurisdiction of the several Supreme Councils, among which were the Supreme Council for the Northern Masonic Jurisdiction and the Supreme Council for the Southern Masonic Jurisdiction of the United States.

ILLEGITIMATE ORGANIZATIONS

There are illegitimate organizations claiming to be of the Scottish Rite, having their Grand East in the City of New York, each pretending to have jurisdiction over the United States. One is known as the "Folger-Thompson-Gorman Council," and the other as the "Seymour-Peckham Council." Neither of these organizations is recognized by a Supreme Council in the world, nor will their members ever be received as Brethren of the Scottish Rite, while those of the regular organizations are welcomed in every land.

THE VERDICT

The judgment of all the regular Supreme Councils is final, for there can be no appeal. Their verdict of "Clandestine" against the illegitimate claimants has been pronounced and recorded.

As to the matter of illegitimacy we might stop here, but so many false statements have been made that further facts should be set forth.

THE RITE OF PERFECTION

There was a Rite of Perfection of twenty-five Degrees, promulgated with Constitutions in 1762. This system of Masonry was the foundation of the Ancient Accepted Scottish Rite.

THE SCOTTISH RITE SYSTEM

The Constitutions which form the immediate base of the Scottish Rite System bear date of 1786, and constitute the "Ancient Accepted Scottish Rite" by interpolating eight Degrees in the Rite of Perfection, which it embosomed. Hence, without the organic laws of 1762 and 1786 the Rite can not exist. No action as of a Supreme Council is recorded under these laws until the formation by Colonel John Mitchell and Rev. Frederick Dalcho (and the subsequent addition of seven companions) of the Supreme Council for the United States, at Charleston, S. C., on the 31st of May, 1801, from which all other Supreme Councils of the world have emanated directly or indirectly.

The Supreme Council for the Northern Masonic Jurisdiction bears date August 5, 1813, when Emanuel de la Motta, Grand Treasurer General of the Supreme Council of the United States, having its Grand East at Charleston, S. C., under authority, organized the Northern Supreme Council in the City of New York, which thereby divided the entire territory into the Northern Supreme Council and the Southern Supreme Council.

DANIEL D. TOMPKINS, VICE-PRESIDENT OF THE UNITED STATES, WAS MADE SOVEREIGN GRAND COMMANDER, and Sampson Simson his Lieutenant; John G. Tardy, Treasurer; John J. J. Gourgas, Secretary-General; Richard Riker, Master of Ceremonies, and M. L. M. Peixotto, Captain of the Guard.

JOSEPH CERNEAU

The two illegitimate organizations spring from a different origin. They are in violent antagonism, and thus at least one must be in gross error. Their parentage is Joseph Cerneau, a Frenchman, born in 1763, a jeweler, refugee, from Cuba, who arrived in New York in November, 1806.

Cerneau received the Degrees of the Rite of Perfection at Port au Prince from Mathieu Dupotet. Cerneau was also made a Deputy Inspector for the northern part of Cuba, in July, 1806. The second article of the Constitutions of 1762 limits the number of Degrees to twenty-five, the last of which is called Sublime Prince of the Royal Secret. Cerneau's power was of no avail outside of Cuba or beyond the Twenty-fifth Degree; in fact, his patent authorized him "to promote Masons to and including the Twenty-fourth Degree, in the name of said Council ('Triple Unity'), at Port au Prince, the highest Degrees to be conferred on 'one only each year.'"

Dupotet could have given Cerneau no higher Degree, for in 1807 he still signed himself of the Twenty-fifth Degree.

Notwithstanding the Cerneau adherents have lately claimed that Cerneau got the Thirty-third Degree from a Grand Orient of Paris, by going to France from Cuba in 1806, before he came to New York, it is clearly established that no such power existed there, and no such record of any kind whatever has been found or produced.

On December 17, 1804, the Grand Lodge of Pennsylvania warranted a Symbolic Lodge at the City of Habana, Cuba, to be called "Le Temple des Vertus Théologiques, No. 103," naming Cerneau as Master. The returns in January, 1807, showed fourteen members, stated that the Lodge had been denounced by the government, and that Cerneau had been ordered to quit the island. In November, 1806, he appeared in New York, and in eleven months it became advantageous for him to organize a Masonic body, which was called "The Most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry according to the Ancient Constitutional Scottish Rite of Heredom for the U. S. A., its Territories and Dependencies."

This was the Rite of Heredom or Perfection under the Constitutions of 1762, not the Scottish Rite. Harry J. Seymour, formerly a sailor, costumer, and actor, had a forged paper, which he claimed to be the genuine authority under which Cerneau acted, dated in the latter part of the last century, but even he was ashamed to show it to an intelligent Scottish Rite Mason.

Joseph Cerneau, on the 28th of October, 1807, established this Consistory of the Rite of Perfection of twenty-five Degrees, and at that time knew nothing of the Constitutions of 1786, which created the Thirty-three Degrees, nor has any one living or dead ever seen a patent of authority to Joseph Cerneau to confer the Scottish Rite Degrees. If a power did exist, how is it such a vital document can not be produced? Robert B. Folger in his History(?) of the Scottish Rite gives copies of forty-eight documents, but does not, because he could not, give the alleged fundamental Cerneau documents; but on page 337 says, "Joseph Cerneau pretended to no more than the Rite of Perfection of twenty-five Degrees." For once at least he spoke the truth.

Edward M. L. Ehlers, Grand Secretary of the Grand Lodge, State of New York, certifies that the name of Joseph Cerneau can not be found on the Registry of the Grand Lodge of Masons from 1806 to 1827, the year Cerneau left for France, where he died, 1829. Thus for twenty-three years he remained an un-affiliated Mason.

Some time after the establishment by Cerneau of the Rite of Perfection in New York, it became important and advantageous to claim his Consistory as being of the Scottish Rite of thirty-two Degrees, but a Supreme Council of thirty-three Degrees was not even claimed by Cerneau for a number of years. Cerneau could not have received the Thirty-third Degree until after the establishment of the Northern Supreme Council in 1813, for he did not receive it from the Supreme Council of the United States having its Grand East at Charleston; second, the records of the Grand Orient of France are indisputable that up to 1814 it had conferred the Thirty-third Degree on no one, and the Supreme Council of France, established in 1804, proves by its record that it exercised no such power, and there was no other source or power to grant it.

The records of the Cerneau organization from 1816 to 1827 are in the valuable Archives of the Supreme Council for the Northern Jurisdiction, Boston, and much of those preceding are in the Grand Secretary-General's office, New York. A more chameleon institution than the Cerneau entailment never existed; it has had nine different titles, and claimed under as many different powers of authority. One organized form would swallow up its predecessor, or repudiate it and start afresh. Thus, on October 27, 1846, the Council died, its members declared the institution defunct, and divided the small treasury among the four who were left.

By a manifesto adopted April 11, 1859, the Sovereign Grand Commander, Henry C. Atwood, declared that the Council exercised jurisdiction over the Sovereign and Independent State of New York, the seal bearing date 1815 (and not 1807), and that each State was entitled to a Supreme Council; thus Connecticut had one established in 1858, E. W. Atwood, Commander; Louisiana one, established in 1839, James Foulhouze, Commander, expelled by Grand Orient, France, in February, 1859; and one in California, 1860; thus this Cerneau body was hydra-headed.

CERNEAU COUNCILS

At times these claimed authority over Blue Lodges (Folger's History, pages 215, 216); at others, over Royal Arch Chapters; and again, over Commanderies of Knights Templar. Accordingly, Article 4 of the General Regulations of the Henry C. Atwood Supreme Council of 1859 says: "Each Symbolic Lodge under this jurisdiction Ancient Accepted Scottish Rite, for every candidate initiated, shall pay the sum of one dollar." Atwood's Supreme Council established Blue Lodges in the City of New York. As to Royal Arch Masonry, the Grand High Priest of the Grand Chapter of New York, in 1850 (see his address), says: "I would inform the Grand Chapter of the existence of a clandestine Chapter or Chapters in the City of New York, established by H. C. Atwood, and under a Consistory warrant from the Cerneau Consistory, by which he not only confers all the Degrees of the Chapter, but also the Orders of Knighthood."

The most earnest devotee of Cerneauism, if he knows anything of the history of the Scottish Rite, is aware that the Cerneau Body lived, then slept, then died, then revived, then again it evolutionized, under one title, then another, at one time covering all the States, then only one or more, then disbanding, dividing its treasury, then resurrecting under a new name and a new authority, etc.

Neither was there a sequence of Commanders, as there was no sequence of authority; Cerneau, Hicks, Cross, Atwood, and Robinson were at cross purposes, and held under differently conceived powers.

THE CONSTITUTIONS OF 1786

THE CONSTITUTIONS OF 1786 are acknowledged by every Supreme Council in the world, but not by the two irregular organizations named herein, which emanated from expelled members of the

Northern Jurisdiction. These Cerneau bodies acknowledged them from 1834 to the close of their career at the Union of all Councils in the Northern Jurisdiction in 1867, and also while under H. C. Atwood. The Hicks-Cerneau Council was the first to formulate the Latin Constitutions, which alleged that Frederick of Prussia had issued the same from his royal residence in Berlin, May 1, 1786. They made these Constitutions a part of their "Treaty of Union and Amalgamation" with France, Belgium, and Brazil (Sections 3 and 4), December 6, 1836 (Document 28, Folger's History). Cross, Hays, and Robinson swore to and observed them.

The Supreme Council for the Northern Jurisdiction had always adhered to the French Constitutions of 1786, a copy of which has ever remained filed in their Archives, and which has no reference to Frederick of Prussia as author or abettor. The Cerneau organizations are responsible solely and entirely for the Frederick of Prussia Latin Constitutions. And the fifth article limits the number of Supreme Councils in the United States to two.

Harry J. Seymour, of one body, and Folger, Thompson, and E. W. Atwood, of the other body, prior to their expulsions, unhesitatingly swore to the Constitutions of 1786. These Constitutions are essential to the existence of the Scottish Rite system of Thirty-three Degrees. The illegitimates, therefore, while sitting on an old illegal limb of the tree, have sawn it from the parent stem, and do not, can not, exist as Supreme Councils.

THE UNION IN 1863

In 1863 there were three Supreme Councils claiming power in the Northern Section of the United States.

Two of these Councils were the former Gourgas Council of 1813, which had split, commanded by Edward A. Raymond and K. H. Van Rensselaer respectively. Both were known as the "Supreme Council for the Northern Jurisdiction of the United States."

Third, the Council claiming to be a continuation of the Cerneau body, commanded by Edmund B. Hays, who had been appointed by H. C. Atwood, May 14, 1858, which was ratified in 1860 at the death of Atwood. This Council was called "Supreme Grand Council for the Northern Jurisdiction of the Western Hemisphere." See declaration of April 11, 1859.

On April 15, 1863, the Cerneau-Hays Council and the Raymond Council consolidated by a unanimous vote, and every subordinate

body gave in its allegiance. Harry J. Seymour, of the Cerneau Council, was prominent in the Union, as his oath on file with the Northern Supreme Council will show, and he was elected "First Grand Master of Ceremonies," which he accepted. He was installed and acted in that capacity, with C. T. McClenachan as the Second Grand Master of Ceremonies.

Seymour accompanied the officers on trips of ceremony, attended sessions, accepted a donation of seventy-five dollars, originated matter, and was an attentive officer, until Commander Hays got tired of his importunities to confer the Degrees, the proceeds from which Seymour was pocketing.

The Hays-Raymond Union of 1863 was a perfect and cordial commingling of friendships, powers, and authority. All agreed; no one murmured. In this Union, Hays termed his Council the "Supreme Grand Council of the United States of America, its Territories and Dependencies," and the new body accepted this name, selected Hays as the Commander and Raymond as his Lieutenant, and divided the offices alternately between those of whom the two defunct Councils had been composed. Thus the two Councils died, and from their seed sprang up a new, vigorous united organization. All the members took the new Oath of Fealty, among them Harry J. Seymour. Every subordinate organization hailed the new born Council.

THE ILLEGITIMATE SEYMOUR-HIBBS BODY

Edmund B. Hays remained Commander until December 14, 1865, when he retired, with the respect and esteem of all. During the latter portion of his term his health was much broken. He attended the session of October 22, 1865. It is falsely stated that at some time he authorized Seymour, the Master of Ceremonies, to open the Supreme Council. This could not have been, for Hays was a parliamentarian and would have empowered a higher ranking officer. The members would have known of such session. No such notice was ever given. And further, at this time Hays disliked Seymour. It is stated Seymour retained his authority to open the Council, and finally claimed to be Commander, and on June 29, 1880, for seven hundred dollars, sold out to one William H. Peckham. Seymour was no more of a scholar than his successor, but he never let an opportunity slip where he could make money. He would have cared little for his sale to Peckham had the opportunity opened to have started another Supreme Council, as he threatened to do at

five dollars a head for the degrees. Seymour would sell anything, whether he owned it or not. He was expelled from the United Supreme Council on December 14, 1865, charges having been preferred September 11, after a trial by a commission of his own people, appointed by Commander Hays. His trouble was selling degrees, and when Grand Commander Edmund B. Hays refused to permit him to pick up candidates for ten dollars a head and put the money in his own pocket, Seymour rebelled, and said and did things offensive, denouncing the bodies. The consequence was that Commander Hays told Brother McClenachan to prefer charges against Seymour. This was done. Seymour knew the testimony was overwhelming, he quibbled at the summons, and let the case go by default. An inquest was held, and he was expelled from all the rights and privileges of the Scottish Rite. This is the new Hibbs farce.

Seymour then ran the Egyptian Rite for what he could make, in time changing the name of the governing organization to Supreme Council in imitation of the Scottish Rite. He reduced the degrees from ninety-six to thirty-three, and designated the Rite the "A. and P. Rite," sometimes printing the P in such manner that it could not be distinguished from an A, and thus misleading Brethren.

It was well known to many that, long ere Commander Hays died, he would not allow Seymour to come near him nor to see him during his illness, and forbade that he should attend the funeral. The casket-bearers were six Inspectors-General of the United Supreme Council. Hays willed all his Scottish Rite books, documents, rituals, etc., to Brother Henry C. Banks, and thus to the United Supreme Council, and they are now among the extensive Archives of the Northern Jurisdiction. If Hays so detested Seymour, who can believe that he would, if he could, have delegated powers to him to become a successor? The falsehood was ill invented. Hays was not dishonorable nor a trickster. He remained true to all the Unions. He took and subscribed to the Oaths of Fealty, to those of 1863 and 1867; and was present at convenient sessions, such as that in the City of New York, September 18, 1872. And yet Peckham had the effrontery to say that, in 1870, the Seymour-Cerneau Supreme Council met, and, Hays being incapable, Seymour was authorized to act as Grand Commander. Hays did not lead a double life.

It is a false assertion in the Peckham Manifesto of 1881, page 21, that Grand Commander Hays, at any time after June 4, 1865, authorized Seymour to open the Supreme Council.

Brother McClenachan, who was an intimate friend of Edmund B. Hays, says: "I remember full well when Hays called at my office, and among other matters said, 'I have again refused to make any more Thirty-thirds for Harry, and he is very angry. I won't do it. It is against our agreement with the members. He still wants to do as he used to, and puts the money in his own pocket. You must go ahead and take some action.' This was in September, 1865."

The commission to try Seymour was Henry C. Banks, John Innes, and Hopkins Thompson. His unanimous expulsion was not by a Raymond resuscitated body, but by the United Hays-Raymond Council, to which he was sworn, in which he but ten months before was taking an active part, and of which Hays was the Commander. Seymour attended no session after October 21, 1864, when McClenachan was elected the Grand Master of Ceremonies in his stead. This was a sore grievance to him.

There is a miserably invented and made up Seymour-Peckham patent to be found on page 99 of Folger's Supplement to his History which we can not spare space to copy. It is boyish nonsense. Pages 99 to 104 of Folger's Supplement have been eliminated from the recent editions, notwithstanding the Peckhamites induced Folger to issue one hundred and twenty copies complete for six hundred dollars.

As neither of these bodies has any rights except to abuse each other, no harm is done on either side, unless to disgust their followers and to exhibit who and what they are.

The Peckham faction of the Seymour body attempt to give color to a restoration of Seymour, on May 16, 1867, by the United Supreme Council, in consequence of the second section of the Articles of Union of the Van Rensselaer Council and the Hays-Raymond Council in that year, which says: "All action heretofore taken in expelling members from either Council, on account of those *differences*, is hereby revoked." None but a knave would misconstrue that language. The *differences* were those between the Councils, not the crime of Seymour against the Scottish Rite, and the Council to which he belonged in 1865. Had it been otherwise, Seymour would gladly have availed himself of the advantage; for in April, 1879, in Washington, Seymour told Grand Commander Albert Pike, and W. R. Singleton, Grand Secretary of the Grand Lodge, that, "if the Supreme Council for the Northern Jurisdiction would heal him, he would give up all his papers and never give them any further trouble." (Page 66 of "A Memoir on Cerneauism," 1884, Supreme

Council Southern Jurisdiction.) The proposition was treated with contempt by Josiah H. Drummond, then Commander of the Supreme Council Northern Jurisdiction.

THE ILLEGITIMATE THOMPSON-GORMAN BODY

On the 17th of May, 1867, the Cerneau-Hays-Raymond Council of 1863, and the Van Rensselaer Council (one of the Councils that sprang from the division of the Gourgas Council in 1861); united, with great rejoicing and ceremony. And then there was but one Supreme Council in the Northern Jurisdiction, and harmony prevailed everywhere.

As Seymour's Peckham institution was doing well financially in 1881, it occurred to Robert B. Folger and Hopkins Thompson, members of the United Supreme Council, that they might also improve their impecunious condition by devising a plan to work the same placer that Seymour had worked. In plodding around, their purpose became known to the members of the Supreme Council, and charges were presented September 20, 1881, and on the same date in 1882 they were ignominiously expelled. In the mean time they had prepared a Manifesto, readily obtained the purchasable services of John G. Barker, picked up poor bedridden Robert E. Roberts, the newsdealer, and Edward W. Atwood, also expelled in 1882, used the names of five men theretofore unknown in Scottish Rite Masonry, also that of John B. Harris, who has since bade them "Farewell," usurped the name of William H. Jarvis, who was on his death-bed, outraged the names of John Innes and Gilbert C. Platt, who protested and denounced their act as perfidy—and with these thirteen names they started a ten-dollar-a-head Supreme Council. They organized this body September 27, 1881, and assumed the same name as the Seymour Council, but they had not one Active Member of the old Cerneau body whereby they could obtain the germ, the activity, the life to open a Council. They tried to obtain Benjamin C. Leveridge, but he denounced them. Neither had they a single subordinate body. From its Proceedings this Council appears to be largely sustained by loans from its Commander Gorman, and its expenses to be for supporting Secretaries Barker and Folger, and for rent and advertising. This is now the J. J. Gorman farce.

The Folger-Thompson party denounced the Seymour-Peckham party, proclaimed the expulsion of Seymour just and righteous,

and hence that the Peckham Council could not in common sense exist.

Folger and Thompson assert that they personally could not have been expelled, because they withdrew. It is a well settled principle of law that a Mason under charges can not withdraw. Moreover, they were still within the jurisdiction of the Supreme Council, even had they withdrawn their membership.

The reasons given in the Manifesto for the so-called resuscitation at so late a day of the old Cerneau Council were four (see page 43 of the Manifesto): *First*, The renunciation of the Secret Constitutions of 1786. *Second*, The arbitrary conduct of the Supreme Grand Council for the Northern Jurisdiction (wherein it is not stated). *Third*, The extravagant prices charged for degrees, diplomas, etc. *Fourth*, The producing an income which should be devoted to benevolent purposes, and which exceeded twenty thousand dollars.

For these reasons, Folger, Thompson, *et al.* agreed to violate their oaths, proclaim a Supreme Council, charge a small sum for the degrees, avoid lavish expenditure, "all surplus to be appropriated to the benefit of" (Folger, Thompson, *et al.*) "the needy of the Order, as well as to create, for its stability, a *permanent fund*." This last being one of the very things they denounced of the Supreme Council that expelled them.

If the four reasons they allege had been true, were they sufficient for this violent action? If there were abuses, Thompson, Folger & Co. never sought to correct them during the years they were members. Then privately answer one question, "Was not Folger a defaulter to his new Council in its first year?"

The opposition of both of these illegitimate organizations to the Constitutions of 1786 is mainly because the second paragraph of the fifth article (French) says: "There shall be but . . . two Councils in the United States of America." And as the Northern and Southern existed, they had no power even of revival of a third.

THE RE-FORMATION IN 1866

Great stress has been laid on the re-formation of the Hays-Raymond Council, December 13, 1866. The Supreme Council closed on June 7, 1866. The amended regulations would have called the members together in October, 1867, unless sooner specially convened. But a sixteen days' notice, daily talked about, called a "Summoned

Extraordinary Session," to be held at Nassau Hall, Boston, which caused thirteen out of the fifteen Active Members, and ten Honorary Members, to be present. The known object was to re-form the Council. Not one member objected or demurred. The Council was re-formed, the Active Membership increased to thirty-three, and twenty-seven Active Members were elected, nearly one-half of the officers being of the old Cerneau school. Every subordinate organization acquiesced.

Thompson, Folger, and their companions assert that the proceedings were kept secret; that the action of the Council in dissolving and re-forming, exactly as they did, was not known until discovered some time in 1881 in the reprint. What was done, how it was done, and why it was done, were known of all Masons sufficiently interested to listen to daily discussions, to read, or to inquire. The call for the meeting was signed by every member. The matter of obtaining recognition from the Southern Jurisdiction was known to be very important, as recognition by the Supreme Councils of all nations would follow. What was desirable and necessary was known by Commander Hays and all members of the Supreme Council, and was, in the main, to make a grand Union possible of the entire Scottish Rite in the Northern portion of the United States. The re-formation of 1866 was carried into effect on December 13, and was followed by the Grand Union of May 17, 1867. There were no malcontents, and no reason to keep anything concealed. It was a simple act for a simple purpose, unanimously approved. Dr. Folger in his thirty-eighth article in the *New York Dispatch* of August 16, 1874, entitled "Recollections of a Masonic Veteran," which had been written long before, says: "The Southern Supreme Council (in 1866) declared the Raymond Council regular; what decision it gave concerning the other bodies we are not informed. But having declared the Raymond Council regular, the Union Council was dissolved in December, 1866, and Illustrious Brother Simon W. Robinson, the legitimate successor of Edward A. Raymond, deceased, associating with himself Peter Lawson, constituted a new Supreme Council." No quibbling is permissible here. The recognition of the Southern Council was needed, Folger says, and that Council had declared the Raymond Council the only legitimate, and Robinson, the legitimate successor, associating himself with another old Raymond member, and they two with a third, etc., formed a new Council, and yet Folger, writing this in 1874, swears in 1881 that he and his confrères did not know what everybody else did. Folger then,

alluding, in his thirty-eighth reminiscence, to the final Union in 1867, says:

"We now behold the fruits of these negotiations in the forming of one united and undivided Supreme Council, under the old banner of Union, Toleration, Power, and we believe it to be the sincere desire of every Brother of our beautiful Rite that this Union may continue for all time, 'one and indivisible.'"

What a pity the "almighty dollar" ever interfered with these views! But it settles the question that Folger did know in 1874, seven years before the time he says he did not know, what the specific action was at the December session of 1866. This same Folger remained a member, until expelled, of the "One Indivisible Supreme Council," believing in the Constitutions of 1786.

GENERAL COMMENTS

These Illegitimate organizations seek patronage, stating that they charge but a small sum, say ten dollars, and then disclose their irregularity by further stating there will be a Union, and then their unfortunates will have saved so much money. If they are regular, why should they argue a Union? Is it not plain that the Northern Supreme Council could not permit a union, as it would be a premium for further creation of illegitimate bodies, unions would have to be eternal, and justice would not be done to those who paid justly? **Would either of the illegimates ever have a candidate were the fee the same as that of the Northern Supreme Council, or if the latter should reduce the fees to their paltry sum?**

Where did Cerneau get his power to confer the Orders of Knights Templar and establish bodies of Knighthood? Where are his patent authorities? And why do not the leaders of these two illegimates of the Scottish Rite establish Commanderies and confer the Orders of Knighthood for one dollar, to do which they have as much original power as they have to interpose in the Scottish Rite; more, as from them they have not as yet been expelled?

Granted that in times past the former Cerneau organizations enjoyed sundry recognitions by foreign Grand Bodies; that of 1811 by the Grand Orient of France, which was to a "Consistory of Princes of the Royal Secret," not to a Cerneau Council of the Thirty-third Degree. It is true there was a recognition under the treaty

between France, Brazil, Belgium, and the United Supreme Council of the Western Hemisphere in 1832, and of New Granada and the Grand Orient of France in 1860, and there was an attempted forgery to that end discovered in 1862. But how ephemeral were all these isolated cases! A late ambassador of one of these two Cerneau illegitimates to the Supreme Council of France became disgusted with his mission when he found the Truth, and repudiated his employers. The letters of Brother Stickney are open to the curious at the office of the Grand Secretary-General. On the 23d of August, 1830, however, the Grand Orient of France notified the Supreme Councils of the North and of the South that "Cerneau was *struck* from their Tableaux."

It is a fact that throughout the Masonic life of the Ineffable Lodge of Perfection of Albany, constituted in 1767, it has been true to regular Scottish Rite Masonry.

The Cerneau Supreme Council in New York established several Blue Lodges in 1853, and in Louisiana the Cerneau Supreme Council established a large number, until Grand Lodges finally interfered with a strong hand. On the 10th of June, 1853, the Grand Lodge of the State of New York declared that the evidence was undoubted that the Cerneau Supreme Council had established Blue Lodges and conferred the first three Degrees of Masonry; that this was an invasion of the jurisdictional rights of the Grand Lodge; that "This Body, therefore, can not in self-respect, or in the protection of her undoubted rights of supremacy, do less than to resist this invasion of its sovereignty"; that Henry C. Atwood, then the head of the Cerneau Council, should be stripped of all his rights and privileges as such Past Grand Master of the Grand Lodge, and that all persons who had received their degrees under such authority should be deemed clandestine, and all intercourse with them forbidden; that **"Any Lodge in this (New York) jurisdiction which shall hold its meetings in the same room with any Lodge of irregular and clandestine Masons, subjects itself to the disciplinary action of the Grand Lodge, such acts being strictly forbidden."**

In the following year, Grand Master Walworth in his address said: "Lodges instituted by Henry C. Atwood, to work in the Scottish Rite, have continued to confer what they call Masonic Degrees upon persons who are not Master Masons; contrary to the resolution of this Grand Lodge adopted at its last Annual Communication."

**The Grand Lodge of Ohio,
The Grand Lodge of Massachusetts,
The Grand Lodge of Utah,
The Grand Lodge of Iowa,
The Grand Lodge of California,
The Grand Lodge of Pennsylvania,
The Grand Lodge of the District of Columbia,
The Grand Lodge of Nebraska,
The Grand Lodge of North Dakota,
The Grand Lodge of South Dakota,
The Grand Lodge of Kentucky,
The Grand Lodge of Maryland,
The Grand Lodge of Florida,
The Grand Lodge of New Hampshire,
The Grand Lodge of New Jersey,
The Grand Lodge of Tennessee,
And others**

have joined in the former decision of New York, and declared that these Cerneau organizations are a poison to our system of Masonic government.

The civil courts in Ohio have decided against the status of the Gorman Council in that State. They have entered into rebellion against the Grand Lodge of Ohio. One Lodge has withdrawn its allegiance and has set up a Blue Lodge system for itself.

Since 1853, eighteen Past Grand Masters of New York have been members of the Supreme Council of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction: Joseph D. Evans, John L. Lewis, John W. Simons, Clinton F. Paige, James Husted, Edmund L. Judson, Charles Roome, Jesse B. Anthony, Horace S. Taylor, Benjamin Flagler, J. Edward Simmons, William A. Brodie, Frank R. Lawrence, William Sherer, James Ten Eyck, John Hodge, John Stewart, and William A. Sutherland.

One of the most energetic organizers of the Cerneau bodies in New York has been J. P. Solomon, Past Commander-in-Chief of Metropolitan Consistory, No 62 (now consolidated with Cerneau Consistory, No. 1). He is an Active 33°, Cerneau, and one of their most influential members. In October, 1899, J. P. Solomon was charged with making false statements and suppressing the real truth upon the petition (on which his name appeared as a reference) of an ex-convict for initiation in a Masonic Lodge. The Trial Commissioners, R.:W.:William H. Andrews, R.:W.:Stephen

C. Bedell, and R.:W.:Adam Schaaff, after hearing a mass of testimony, adjudged him guilty of the offenses charged, and suspended him from his Lodge and all the rights and privileges of Masonry for a period of eighteen months, and, in addition, to pay the costs and expenses of the proceedings of the trial. A month later, J. P. Solomon obtained a stay of sentence pending an appeal to the Grand Master. In March, 1900, M.:W.:Wright D. Pownall, after a careful and painstaking review of the case, affirmed the findings of the Trial Commissioners, and, as a result, J. P. Solomon is suspended from membership in his Masonic Lodge, and from all the rights and privileges of Masonry.

The Northern Supreme Council and the Southern Supreme Council are too highly esteemed at home and abroad to have their honor in any wise affected by the calumnies of these illegitimate organizations, founded by expelled members of the Northern Jurisdiction. For those who have been misled, there is sorrow for the thoughtful, and pity for the thoughtless. Their leaders and abettors, in due time, will receive the reward of dishonor.

JOSEPH CERNEAU

(BY ILL.: CHARLES T. MCCLENACHAN, 33°, HISTORIAN OF THE GRAND LODGE OF NEW YORK; AUTHOR OF "HISTORY OF FREEMASONRY IN THE STATE OF NEW YORK," MCCLENACHAN'S "BOOK OF THE SCOTTISH RITE," MCCLENACHAN'S ADDENDUM TO MACKEY'S "ENCYCLOPAEDIA OF FREEMASONRY," ETC., ETC., ETC.; LATE GRAND MASTER-GENERAL OF CEREMONIES, SUPREME COUNCIL, 33°, NORTHERN MASONIC JURISDICTION, U. S. A.)

JOSEPH CERNEAU, a French jeweler, was born at Villeblerin, in 1763, and in the latter part of the century migrated to the West Indies, making his home at Port-au-Prince.

There may be seen in the Tableau of Members of Lodge Reunion des Cœurs, No. 47, chartered in 1789 by the Grand Lodge of Pennsylvania, a Lodge stationed at Port-au-Prince, St. Domingo, and dated 1801, the authenticated signatures of the Master and Keeper of the Seals and Archives, and Secretary, thus: "Garde de Sceaux et Archives, JOSEPH CERNEAU, Marchand Orfèvre, né à Villeblerin, âge de 37 ans, R. A. R. ✚"

As CERNEAU signed this Tableau with his own hand, he was then and at that time of no higher degree than Royal Arch and Rose Croix.

At this time, ANTOINE MATHIEU DUPOTET was Master of the Lodge, and styled Prince of the Royal Secret.

Shortly thereafter, CERNEAU moved to Havana, Island of Cuba, and on December 17, 1804, the Grand Lodge of Pennsylvania received and granted a petition from divers Brethren praying for a warrant for holding a Lodge at the City of Havana, to be called "Le Temple des Vertus Théologiques," naming CERNEAU as Master; PIERRE COURROY, Senior Warden; PIERRE VAUCHEY, Junior Warden, and numbering it 103. The returns received by the Grand Lodge of Pennsylvania in January, 1807, covered fourteen in membership, and stated that the Lodge had been denounced to the Government, and CERNEAU ordered to quit the Island, and that he had gone to New York, where he arrived in November, 1806.

On July 16, 1806, at Baracoa, Cuba, CERNEAU received from A. M. DUPOTET, Grand Commander of Grand Council, Sublime

Prince of the Royal Secret, of the Port-au-Prince Body, styled Triple Unity, a patent, in French, attesting that CERNEAU had received Degrees to and including that of Grand Elect Knight of the White and Black Eagle, 24°, and was created Deputy Grand Inspector for the northern part of Cuba, with power to promote Masons to and including the Twenty-fourth Degree, in the name of said Council at Port-au-Prince, the highest Degree to be conferred on "one only each year." DUPOTET could have given CERNEAU no more Degrees or power, for he was himself, in 1807, only a Sublime Prince of the Royal Secret on the Register of the Lodge Ecossaise de l'Isle de Saint Domingue, at Jacmel.

Thus we find CERNEAU in New York, where, on October 28, 1807, he established his Sovereign Grand Consistory of the Rite of Heredom of Twenty-five Degrees, which was the Rite of Perfection, and not a Supreme Council of Thirty-three Degrees, Ancient Accepted Scottish Rite.

A respectful announcement was made to the Grand Lodge of New York, December 7, 1808, of the above establishment, and after reading it the Grand Lodge ordered it to be filed.

In 1827, CERNEAU returned to France, and in 1829 he died.

In answer to the correspondent of the *Freemason's Repository*, in June number, we might say: What if CERNEAU and his Body did notify the Supreme Council of the Scottish Rite formed on May 5, 1801, for the territory of the United States, at its Grand East in Charleston, S. C., of the Cerneau organization of the Rite of Perfection, and received no reply, or that he informed all governing Masonic Bodies of the world? Admit that no notice was taken of their invasion of the territory by the Rite of Perfection, admit also that in time honorable men and Masons united with them, that they organized and officered the Grand Encampment for the State of New York, and exchanged Representatives with the Grand Orient of France, which would and did fraternize with almost anything that would attach the word "Masonic" to its name, although it subsequently denounced them, and although it did establish subordinates in a number of cities—did all these, singly or combined, create it a Supreme Council of the Scottish Rite, or give it Thirty-three Degrees? Did that change the Sovereign Grand Consistory of Heredom of the Rite of Perfection of Twenty-five Degrees to anything other than what it was? Did that confer the Thirty-third Degree of the Scottish Rite on CERNEAU, who repudiated the Constitutions of 1786 (by whomsoever written), and which instrument alone constituted and created

the Ancient Accepted Scottish Rite of Thirty-three Degrees? Who gave CERNEAU the Thirty-third Degree, and when and where? Was not the Ancient Accepted Scottish Rite existing in this territory in 1801, and, by the law of possession, had any other the right to squat on the land? Could you establish a hut on another's farm, and send notice to the farmer's dwelling telling him you were there, and, because he did not instantly go to law about it, claim you possessed the property, even if you did call in some respectable people to dwell with you, and establish other little huts on distant parts of the farm against the protest of the farmer?

Now as to those title-deeds and records. We have shown what the title-deed of CERNEAU was. It and all his other papers referred to the Rite of Heredom. What nonsense to say that any of the several Cerneau organizations have the continuous records and minutes of the continuous Cerneau organization. In the first place, the most devoted devotee who knows anything knows that the organization lived, then slept, then died, then revived, and over again, under one title, then under another, at one time covering all the States, then one or more of the States, then disbanded and divided its treasury among the members, then sprang up again under a new name and new powers, etc. The records of a series of years of the Cerneau Body are this day in the archives of the Supreme Council for the Northern Masonic Jurisdiction, in the Temple at Boston. **This hybrid of CERNEAU has from time to time had eleven different names, and as often changed its powers and authority.**

The correspondent referred to attempts to give a sequence of Commanders from 1807. There can be no sequence of Commanders where there was no sequence of authority to stand on. CERNEAU, HICKS, ATWOOD, CROSS, and ROBINSON were at cross purposes as to original authority, and, while some claimed authority over Blue Lodges, others conferred the Degrees of the Royal Arch Chapter and those of the Knights Templar.

The Grand High Priest of the Grand Chapter of Royal Arch Masons of New York, in his address in 1850, said:

"I would inform the Grand Chapter of the existence of a clandestine Chapter or Chapters in the City of New York, established by HENRY C. ATWOOD, . . . under a Consistory War-rant from the Cerneau Consistory, by which he not only confers all the Degrees of the Chapter, but also the Orders of Knighthood and the Consistory Degrees."

The Hays-Raymond Union of 1863 was a perfect and cordial

union of whatever powers and authority they had severally possessed. No one murmured. All agreed. And so the re-formation in 1866 was open, frank, and unanimous, known and avowed.

On August 28, 1830, the Grand Orient of France, in its Grand College of Rites, advised both the Northern and Southern Masonic Jurisdictions of the United States that CERNEAU had been struck from their Tableaux.

In the year 1812, May 12, the Cerneau Consistory of New York established a subordinate Body in New Orleans, for the State of Louisiana, and in a letter of February, 1830, from J. H. HOLLAND, who was the presiding officer, he says:

“I am clearly satisfied in relation to the dissolution of the Consistory at New York, not having been able to obtain any answers from that Body to the repeated communications made during the last four years.”

If the lack of response by the Charleston organization to the Cerneau Consistory in 1807-1808 is an evidence of non-existence of the Charleston Body, then the same rule would apply to the New York Cerneau Consistory in not responding to the New Orleans organization after four years of application.

In February, 1783, the Sublime Degrees were established in Charleston, S. C. Brother M. C. LEVY was then made a Sublime Mason, and was still a respected member in 1830. In February, 1788, a Grand Council of Princes of Jerusalem was established in Charleston. On May 31, 1801, the Supreme Council of Sovereign Grand Inspectors-General, Scottish Rite, was formed and established for the United States, and three of its members were still such in 1830, and by immemorial law, acknowledged the world over, where three Active Members of the Supreme Council survive as such, the powers and activity in them do not die. So the Supreme Council, if from that cause alone, still was active as well as existent in 1830.

REPRODUCTION
OF A CIRCULAR LETTER
PUBLISHED BY THE
SUPREME COUNCIL
FOR THE
SOUTHERN MASONIC JURISDICTION
OF THE
UNITED STATES OF AMERICA
AT CHARLESTON, S. C.
SEPTEMBER 21, 1813

DECLARING JOSEPH CERNEAU UNWORTHY OF
MASONIC COMMUNION WITH ANY REGULAR
FREEMASONS, WHETHER OF HIGH OR LOW
DEGREE, OR WHERESOEVER DISPERSED, AND
EXPELLING HIM FROM EVERY LAWFUL
DEGREE OR MASONIC SOCIETY.

The letter contains marginal notes by Ill.^o. J. J. J. GOURGAS, 33^o,
Grand Secretary-General, and later Sovereign Grand Commander of
the Supreme Council, 33^o, for the Northern Masonic Jurisdiction of
the United States of America.

13. This is a copy of the one republished in London by the
 Grand Council of the 33d Degree in 1846-

Univerſi Terrarum orbis Architectoniſ per Gloriam Ingentis. DEUS MEUMQUE JUS.

Ordo ab Chao.

IN the name, and at the ſpecial requeſt of the Grand and Supreme Council of the moſt Paſſant Sovereign, Grand Inſpector General of the 33d Degree, duly and lawfully conſtituted, under the celeſtial canopy of the Zenith which answers to the 33d degree, 43 minutes north latitude.

To our Illuſtrious, moſt Valiant and Solenne Princes of the Royal Secret, Knights of A. H.; Illuſtrious Princes and Knights, Grand, Majors, and Sublime, Free and accepted Maſons of all degrees, ancient and modern over the ſurface of the Two Hemifpheres.

TO ALL THOSE TO WHOM THESE LETTERS SHALL COME.

UNION, CONTENTMENT, AND WISDOM.

BE IT KNOWN and REMEMBERED, That whereas a certain individual of the name of **JOSEPH CERNEAU**, a Frenchman, born at Villeneuve, April 20, and a Jeweller by trade, residing at preſent, No. 118, William Street, in the City of New-York; did ſome time laſt ſpring, publiſh certain printed pamphlets, by the French, called *tableaux*, ſigned and ſealed, wherein he ſtyles himſelf as "*Most Potent, Sovereign Grand Commander of the thirty-third Degree of the United States of America, the Territories and Dependencies*," &c., &c., &c. And whereas, the only lawful body of the kind in the United States of America, was legally eſtabliſhed on the 31ſt May, 1801, at the City of Charleston, South-Carolina, and which is recognised all over the world; I, therefore, the undersigned, Grand Inſpector General of the 33d, Grand Dictionary officer of the ſaid Grand Council of the 33d degree in Charleston, South Carolina, do hereby, in their name, and at their ſpecial requeſt, declare and certify, that having previously taken ſuch meaſures as are expedient in all ſuch caſes; having alſo aſcertained that he is not of our know any thing at all about the thirty-third degree; and that having received no ſatisfaction whatever from the ſaid *Joseph Cerneau*, for his assuming a Degree, Title, and Powers, to which he has not the ſmalleft claim or right whatever; in conſequence thereof, and being in duty bound to ſtop, crush and publiſh all ſuch characters, so as to prevent their doing any further mischief, and continue to delude and impose upon others on Monday Iſterday accompanied with the Supreme Degrees of Free Maſonry:

BE IT KNOWN and REMEMBERED, therefore, that by, and in virtue of my High Powers, Rights and Prerogatives, as a lawful Grand Inſpector General of the 33d Degree in the United States of America, I do hereby publiſh and declare to the whole world, as well to my own name, as in that, and at the ſpecial requeſt of my Supreme Council, in Charleston, South Carolina, the ſaid *Joseph Cerneau* a Frenchman by birth, and a Jeweller by trade, &c., &c., that he is not of the 33d degree, and where we have expelled from *Mayland Aylm* within our Jurisdiction, and farther, that whatever *Masonic works* or proceedings he may have performed, or put his hands to, ever ſince his arrival in this country from the West-Indies, are alſo, hereby declared as unlawful, void, and totally null and of no force, and highly anti-masonic conduct.

That all those symbolic brethren, and others who have been misled by him and his associates, in what *he* or they have been accustomed to call him or their Sovereign Master of H. P., Grand Council of the 33d, are hereby declared irregular and at-lawful, and that unless they shall each of them, individually come forward, express their sorrow and abhorrence of such unlawful, outrageous conduct, and submit themselves, according to the exact tenor of the laws, they shall also be published over the two Hemispheres, and declared, each of them, individually, as impostors, and accomplices in the unlawful doing.

BE IT KNOWN and REMEMBERED, also, That by my determined to stop, and to crush at once and for ever, all such impostures as have been practiced and persisted in for so many years by *Joseph Cerneau* and others, from foreign countries, particularly the West-Indies, I hereby, and in my own official capacity, declare, to whomsoever it may concern, that the *Sovereign Grand Council of the 33d, 31st, and 33d Degrees* originally established in this city, on the 31st day of August, 1801, by the three Illuſtrious Princes, John Gabriel Terry, John Baptist Updegraff, Moses Levy, *Medina Pleyette*, and John James *Joseph Lemay*, all of them H. P. E. O. K. H. S. P. R. S. Deputies Grand Inſpectors General and Grand Masters under the old system, &c., &c., &c., and others, has been repeatedly expell'd, and their proceedings approved of by me; in consequence whereof, I hereby declare, acknowledge, and recognize them, as well in my own name, as in that of my ſaid Grand and Supreme Council of the 33d Degree, at Charleston, South Carolina, as being the only lawful body in New-York, which can exist for the Northern Division of the United States of America, &c., &c., &c.

IN TESTIMONY WHEREOF, I, the ſaid and undersigned, *Emmanuel De La Motte, K. H.; S. P. R. S.*, Sovereign Grand Inſpector General of the 33d Degree, and Illuſtrious Treasurer General of the Holy Empire in the United States of America, &c., &c., &c., have delivered the present, under my hand and armed Seal of the U. S. of A., and also of the M. of the 33d, at this Grand East of New-York City, by the 40th Degree, 43 minutes north latitude, 20th day of the 6th month, called Elul An. M. 5073, An. L. 1813, and of the Christian era, this 21st day of September, 1813.

Deus Mamque Jus.

E. De La MOTTE, K. H.; S. P. R. S.

(Signed, sealed, and stamped, on the original.)

Sovereign Grand Inſpector General of the 33d Degree, and Illuſtrious Treasurer General of the Holy Empire, in the United States of America.

DEUS MEUMQUE JUS.

In the name and in behalf of the Supreme Grand Council, of Sovereign Grand Inſpectors General of the 33d Degree, holding its abode in Charleston, South Carolina; We do hereby approve of, and conſent to, all and every of the foregoing declaration and proceedings of our Illuſtrious Brother, E. De La MOTTE, the Illuſtrious Treasurer General of the H. E. against a certain *Joseph Cerneau*, who has assumed to himself the profanation of Principles and Degrees of which he is ignorant, and has arrogated to himself powers and privileges which were lawfully committed to him; and we do, therefore, declare and publiſh, that his ſaid *Joseph Cerneau*, and his clerical and illiterate, are unworthy of Maſonic Communion with any regular Free Maſons, whether of the 33d degree, or of any other degree; and that each, and every of them, are hereby expelled from every and any lawfully degree or Maſonic Society, in which they may have been received or admitted, until they shall make their peace with our ſaid Grand Council, upon such terms as our ſaid Illuſtrious Treasurer General of the H. E. shall recommend and adopt for that purpose.

GIVEN under our hands and seals of the Grand Council of Princes of the Royal Secret, and of the Supreme Council of the 33d Degree for the United States of America, and dated this 11th day of December, 1813.

J. N. MITCHELL, K. H. P. R. S.

(Signed and stamped with two seals, on the original.)

Sovereign Grand Inſpector General of the 33d Degree, and Grand Commander for the U. S. of America.

FRIDERICK DALCHO, K. H. P. R. S.

Sovereign Grand Inſpector General of the 33d Degree, and Lieutenant Grand Commander for the U. S. of America.

ISSUED by me this (Signed)

day of January, 1814.

E. De La MOTTE, K. H.; S. P. R. S.

Sovereign Grand Inſpector General of the 33d Degree; Illuſtrious Treasurer General of the H. E. in the United States of America, &c., &c., &c.

Signed also by Isaac Gould - James Moultrie - Thos. C. Livy -

BE IT KNOWN AND REMEMBERED, ALSO, THAT BEING DETERMINED TO STOP, AND TO CRUSH AT ONCE AND FOR EVER, ALL SUCH IMPOSITIONS AS HAVE BEEN PRACTISED AND PERSISTED IN FOR SO MANY YEARS BY JOSEPH CERNEAU and others, from foreign countries, particularly the West Indies, I hereby, and in my own official capacity, declare, to whomsoever it may concern, that THE SOVEREIGN GRAND CONSISTORY OF THE 30TH, 31ST, AND 32D DEGREES ORIGINALLY ESTABLISHED IN THIS CITY, ON THE 6TH DAY OF AUGUST, 5806, BY THE THRICE ILLUSTRIOUS BRETHREN, JOHN GABRIEL TARDY, JOHN BAPTIST DESDOITY, MOSES LEVY, MADURA PIEXOTTO, AND JOHN JAMES JOSEPH GOURGAS, all of them R.† Eco; K-H; S. P. R. S. Deputies Grand Inspectors General and Grand Masters under the old system, &c., &c., &c., and others, has been rigorously inspected, and their proceedings approved of by me; in consequence whereof, I HEREBY DECLARE, ACKNOWLEDGE, AND RECOGNIZE THEM, AS WELL IN MY OWN NAME, AS IN THAT OF MY AFORESAID GRAND AND SUPREME COUNCIL OF THE 33D DEGREE, AT CHARLESTON, SOUTH CAROLINA, AS BEING THE ONLY LAWFUL BODY IN NEW YORK, WHICH CAN EXIST FOR THE NORTHERN DISTRICT OF THE UNITED STATES OF AMERICA, &c., &c., &c.

(The above is an extract from the original circular [reproduced on the opposite page] issued in 1813, by the Supreme Council for the Southern Masonic Jurisdiction, United States of America.)



MEMORANDUM FOR THE GRAND LODGE OF THE STATE OF NEW YORK.

1808.

1808.

The Grand Lodge of the State of New York, do hereby certify that the following is a true and correct copy of the minutes of the Grand Lodge of the State of New York, held on the 20th day of May, 1808, at the City of New York.

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The Grand Lodge of the State of New York, do hereby certify that the following is a true and correct copy of the minutes of the Grand Lodge of the State of New York, held on the 20th day of May, 1808, at the City of New York.

Patent issued to Ill. John Gabriel Tardy, 33rd, Deputy Inspector-General, appointing him Commander of the Grand Consistory of New York, November 24, 1808.

(From the Collection in the Library of Ill. William Homan, 33rd.)

Deus meumque ius.

From the EAST of the Grand and Supreme Council of the Most Prissant Sovereigns, Grand Inspectors General of the 33d degree, duly and lawfully established and congregated at the City of New-York, for the Northern Masonic District and jurisdiction of the United States of North America, being the only Supreme Council which does or can constitutionally exist for said district and jurisdiction — under the C. C. of the Zenth, at the vertical point, near the E. 12, answering to 40° 42' 46" N. L., and 2° 51' 09" E. L., meridian of Washington city.

ABSTRACT from the Minutes of a Special Senate of said Supreme Council, held on the twenty-fourth day of the month Nisan, A. H. 5605, A. Lib. 2381, which corresponds to the first day of May, 1845, of the Christian era.

The following declarations and protests, among others, were unanimously adopted:

Whereas this Supreme Council and our associate the Supreme Council sitting at Charleston in the State of South Carolina, (the only two lawful Supreme Councils in these United States,) have for the last forty years and more, been beset and assailed by masonic intriguers from Paris in France, as well as from Kingston the Island of Jamaica, and other places in the West-Indies, and also in South America; and we have been charged with being irregular, dormant, inactive, and finally non-existent; And we have heretofore for the most part, treated these assaults with the silent contempt they deserved, and those charges as they were not presented in a tangible form and did not proceed from sources deemed worthy of notice, we have also disregarded; But whereas these assaults appear to us to have received the sanction of certain high masonic authorities from whom we had a right to expect no other sentiments but those of respect and kindness, and charges of a character similar to those above alluded to, have recently been reiterated in a most exceptional manner with the implied application of the same high masonic authorities, we feel ourselves justified in breaking the silence we have hitherto imposed upon ourselves.

A French mason F. T. B. Chaval of Paris, in a work recently published by him entitled "Histoire pittoresque de la Franc-Maçonnerie," has represented our said Supreme Councils as defunct, and has denounced us and our predecessors as irregular propagators of the high degrees for our and their individual benefit, and for sordid purposes. He has in the most gratuitous and unwarrantable manner, attempted to pain upon the public as true, a fabricated minute history of our said Supreme Councils. And whereas such representations and imputations and such pretended history, are grossly false and shamefully calumnious, we hereby declare them so to be in all their details. We cannot consent that such foul aspersions should rest upon ourselves, and much less upon our venerable deceased predecessors and friends, some of the purest men that ever lived. While we deprecate this necessity, we cannot forego the duty incumbent upon us of appearing before the masonic world with this solemn protest. Nothing could have moved or incited, save our most sacred obligations to our well beloved order, the respect we owe to the memories of our illustrious departed predecessors, and a sense of what is due to our own reputation as men and masons.

Sublime freemasonry as practiced in our said Supreme Councils, is legitimate in its origin, pure in its principles, stable in its government, and correct and perfect in its work.

The ineffable and sublime degrees and orders of the most ancient and honorable fraternity of free and accepted masons, were legally established in these United States many years previous to the American revolution, and have ever since been cultivated and disseminated within the same jurisdiction by regular lawful succession. To prove this we can adduce the most authentic documentary and other evidence.

Our archives are rich in substantial and genuine original manuscripts, true and faithful documents of whatever appertains in our way to ancient sublime, free and accepted masonry. We have also authentic and full histories of all that has taken place on both continents ever since the first publication of masonic constitutions and ordinances at the commencement of the last century.

On the 1st of May 57-6, a new organization well known to and acknowledged by all genuine sublime freemasons, was established for the purpose of correcting the errors and suppressing the evils that arose from certain abuses of power by the Deputy Inspectors General, particularly at their recent fair of action the West Indies. This new organization, all good masons who have at heart the best interests of our illustrious order, are proud to assist in maintaining. It was under this organization that our most ancient and eminent Supreme Council sitting at Charleston in South Carolina, did on the 21st day of February 5-62, grant unto our French brothers, Comte A. F. De Grasse Tilly and J. B. M. De La Florence, certain powers from which the Supreme Councils now existing at Paris (as well as several others in other Asia) derive their origin. It will thus be seen, that to say nothing of the strict and uncompromisable constitutional regulations which obtain on this subject, the supreme masonic authorities in France were bound by other considerations not to extend their action to this jurisdiction. But instead of confining themselves to their own legitimate sphere of action, they have at sundry times interfered in this country at places long previously occupied by lawful constitutional masonic authority. They have intruded within the masonic jurisdiction of our aforesaid Supreme Councils, whence their own masonic authority as Sovereign Grand Inspectors General emanated. For all which we can discover no other pretext except a desire of aggrandizement, and an unaccountable ambition to secure for their mother country, an unfair and irregular preponderance and supremacy in masonic affairs.

In the year 5-68, an irregular body asserting jurisdiction over the superior degrees, was engrafted upon us in New-York. This body claimed to derive its authority from certain St. Dominick French refugees, having from the little port of Baracoa, island of Cuba, who acted under powers as Deputy Inspectors, powers, authority and long before alienated from their own countrymen of no enviable masonic repute, and who assumed to have degrees he never received, was the agent through whom they effected their object. This usurper and his coadjutors, though proved guilty of the charges alleged against them, and lawfully published "in red letters" to the whole masonic world on the 21st September and 21th December 5-63, were nevertheless sustained and fostered by the masonic authorities in Paris for several years, and reinforced by their travelling agents and deputies in various ways.

Joseph Gossneau - his abettors, &c.
 Frederick Dubotel -
 Auguste Samourau } Baracoa, follows 15.
 Ephraime - Poitau } Cuba in N. A. C.
 J. J. Hott - Kingston, Jamaica - f

& determine Harquet & Co. in French at Paris -

Circular Letter issued May 1, 1845, by the Supreme Council, 33°, for the
 Northern Masonic Jurisdiction of the United States of America,
 with marginal notes by Ill. J. J. J. Gourgas, 33°,
 Sovereign Grand Commander.

(From the Collection in the Library of Ill. William Homan, 33°.)

*Comme St Laurent - a French.
 X & his Coadjutor - P. Domingo
 Elias Hicks - one of the *initiates*
 Followers & Successors to Joseph Cerneau
 of his company*

In the year 1828, "an alliance of friendship" so called, was solemnly contracted between the said two lawful Supreme Councils of the United States on the one part, and the "Grand College of Rites within the bosom of the Grand Orient of France" on the other part. Said alliance was particularly noted and published by the said Grand Orient to their "Ateliers" in their summer solstice for June 1829 in the following words, "as a proof unto evidence of the legitimacy of the rights of the said Grand Orient of France to govern all the degrees of the (so called by them) Scottish rite ancient and accepted," &c. To the terms of this alliance we have faithfully adhered. No charge of its infringement in any respect, can with the least shadow of justice be brought against us.

The said two lawful Supreme Councils are the only Supreme Councils that can constitutionally exist for these United States. No encroachment of each other's jurisdiction can be lawful or constitutional, nor yet any consolidation of their powers. Notification of these constitutional regulations, was promulgated among all the Grand Easts throughout the world. It is moreover a well known standard masonic rule, that no granting of any powers whatever by one foreign East unto another already long before lawfully established, can be allowed on any pretence or under any circumstances whatever, except by special compact. In violation of these rules and regulations, in derogation of all true masonic principles and jurisprudence, and in contravention of all that is constitutional in our sublime order, and of which, as is apparent, ignorance could not have been pleaded by our transatlantic brethren, in the year 1832, another French Deputy was despatched to New-York city, and he then and there formed in conjunction with the descendants of the intruder before named, what they termed their "United Supreme Council" and "Grand Fusion and Union of the 33d for the Western Hemisphere!"

As to the charge brought against us, of our said Supreme Councils being now, or having at any previous time been dormant or defunct, it is sufficient to declare, that due precautions have from the beginning been taken to secure "the lawful succession" through the aid of a "select few" worthy brethren devoted in heart to the holy principles of immutable truth on which our cherished and eminent order was originally founded. At no time since the first organization of our said Supreme Councils, have we been without our constitutional number of members. It is true that of late years we have lost by death several of our ancient illustrious brethren, and that we have not been hasty to fill their places with younger brethren. We have guarded against the indiscriminate admission of candidates, as well on account of the critical times we are just emerging from, as that we did not consider it of advantage to our sublime order to over-multiply the number of brethren admitted to the superior degrees. While our Supreme Council has its complement of members, the several lodges, chapters, councils and consistories in this State and other States within our jurisdiction are in active operation; and we are happy to add, that they have exercised the most commendable caution, discretion and judgment, in advancing neophytes to the high degrees and orders within our province to confer.

We state these facts, not so much to answer the carplings of those who have undertaken to misrepresent us, as for the information of all candid inquirers after the truth. The character of our sublime bodies cannot be affected by aught that the malicious or ignorant for sinister purposes may be emboldened to say against us. We rest satisfied with the consciousness, not only that we have been established by constitutional authority, but that we have exercised the powers with which we are invested for the good of our sublime order. It is a matter of perfect indifference to us, whether superstitious nazons, believe in our existence, or in the legality of our powers or not. There were those who hated Aristides because he was called the just, and there are those who would fain undermine the fabric whose summit they cannot reach, and destroy the reputation which they have not virtue enough to acquire.

As a test of our true prosperity, we place more reliance upon the quality than the quantity of our members. We hope never to forget, that "genuine masonry is unobtrusive, that in its true spirit it is pure as the dew of heaven, free and refreshing as its vernal breezes, a divine manna for the clear sighted to gather, every one according to his own eating, some more and some less, giving freely as we freely receive, without forcing on any, what in its primitive purity best recommends itself." Viewing masonry in this, its true character, we shall continue as heretofore, to pursue, without obtrusion, the even tenor of our way, avoiding as professors, teachers and regulators of our sublime order, the unbecoming practice of attempting to make proselytes.

We are ready to, and do submit, our righteous cause to the good, true and wise among the free and accepted, and leave them to judge between us and our enemies. If in private life, libels and calumnies are deemed heinous offences, how much more heinous do those crimes become, when perpetrated by those obligated as "Brethren of the mystic tie," against those bound with them in the same holy indissoluble bonds.

As to the French brother Clavel, his aspersions and misrepresentations of the sublime and accepted rite, his affected fastidiousness in reference to the superior degrees and orders, and his absurd surmises, we say let them go to the world for what they are worth; not doubting but that his efforts at invention, and those mercenary views which doubtless prompted his publication so well adapted to certain meridians, will ultimately earn for him brotherly love and gratitude from those he has obligated, and the high honor of a golden rose!

Ordered that this manifesto be signed by the members of this Supreme Council and published to the masonic world.

J. J. J. GOURGAS,

Sov. Gr. Commander 33d ad vitam.

EDWARD A. RAYMOND, Gr. Treasurer
 Gen. of the H. E.

CHARLES W. MOORE, Gr. Secretary
 General of the H. E.

RUEL BAKER, Gr. Master of Ceremonies.

ARCHIBALD BULL, Sov. Gr. Inspector
 General, 33d.

JOHN CHRISTIE, Captain of the L. G.

KILLIAN H. VAN RENSSLAER, Sov.
 Gr. Inspector General 33d.

GILES F. YATES,
 Ins. L. Gr. Commander 33d, &c.



Deus Venique Ius.

Grand East under the **C. C.** of the Zenith, at the vertical point near the **B. B.**, answering to the $40^{\circ} 42' 40''$ N. L., and $2^{\circ} 51' 0''$ E. L., Meridian of Washington City, the 29th day of **ELUL**, A. H^m. 5605, A. L^B. 2381, which corresponds to the 1st of October, 1845, of the Christian Era—A. Oⁿ. 727, A. Mⁿ. 531. *(New York City.)*

The Supreme Council of the M. P. Sovereigns, Grand Inspectors General of the 33d degree, for the Northern District and Jurisdiction of the United States of North America.

To all whomsoever it may Concern,

Greeting:

KNOW YE, That this Northern District and Jurisdiction consists, at present, of the following fourteen states, to wit: *Maine, New-Hampshire, Vermont, Massachusetts, Connecticut, Rhode-Island, New-York, New-Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois and Michigan.* X

That it never did, nor ever shall adopt any mode of "*working*" by means of *stewards* Deputies, or Agents, &c., under any denomination whatsoever; such mode of operation being objectionable on many accounts, and only calculated to *lower* the standard of the "*Ineffable* and Sublime Degrees and Orders of the most ancient and honorable Fraternity of free and accepted Masons."

And further be it generally known, well understood and remembered, that any meddling, officious interference through Deputies, Agents or powers, in any shape or form, and from any quarter whatever, shall at all times be considered and *acted upon*, as *illegal and unconstitutional*, and an *encroachment* on the *natural and constitutional* Masonic rights of these United States of North America.

J. J. J. GOURGAS,

M. P. Soc. Gr. Commander 33d and *etiam*.

EDWARD A. RAYMOND,

Ill. Treasurer General of the H. E.

RUEL BAKER,

Ill. Master of Ceremonies.

JOHN CHRISTIE,

Ill. Captain of the L. G.



"CHARLES W. MOORE,

Ill. Secretary General of the H. E.

ARCHIBALD BULL,

Soc. Gr. Inspector General, 33d.

KILLIAN H. VAN RENSSELAER,

Soc. Gr. Inspector General 33d.

GILES F. YATES,

M. I. Insp. Lieut. Gr. Commander 33d

*Northern, North western, & North Eastern parts of the U. S. &c.
or North of a line drawn due East & West from the
capitol in Washington City.*

Circular Letter issued October 1, 1845, by the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States of America, with notes by Ill. J. J. J. Gourgass, 33°, Sovereign Grand Commander.
(From the Collection in the Library of Ill. William Homan, 33°.)

Universi Terrarum Orbis Architectonics per Gloriam Ingentis.

DEUS MEUMQUE JUS.

ORDO AB CHAO.

From the East of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the thirty-third degree, under the C. C. of the Zenith, near the B. B. answering to 40° 42' 40" N. L., and 2° 51' 0" E. L., Meridian of Washington City.

To our Illustrious, most Valiant and Sublime Princes of the Royal Secret, Knights of K—H, Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres;*

TO ALL TO WHOM THESE LETTERS MAY COME, GREETING:

Health ---- Stability ---- Power.

Know Be, That we the undersigned, Most Puissant Sovereigns, Grand Inspectors General, lawfully and constitutionally established at our **GRAND EAST**—the City of New-York, in Supreme Grand Council of the thirty-third degree, for the *Northern* Masonic district and jurisdiction of the United States of North America, and duly congregated this twenty-eighth day of Nissan, A. H.^m, 5608, A. LIB.^m, 2384, which corresponds to the first day of May 1848, of the Christian Era, and A. O.^m, 730, and A. M.^m, 534, at our Grand Council Chamber, a SACRED ASYLUM, where reign

Union ---- Contentment ---- Wisdom,

Do hereby most solemnly *declare, certify and affirm*, as follows, to wit:

WHEREAS, slanderous attacks void of the least semblance of truth, have been reiterated, published and clandestinely disseminated, during the year past, from Paris, Scotland and elsewhere, by certain ill-intentioned individuals, against this Supreme Grand Council and its Most Illustrious and highly respected Sovereign Grand Commander, *one of its original founders*; we have resolved to set forth and transmit to our Illustrious Brothers over the two Hemispheres, the following explanatory and vindictory declaration of facts:

First. That the *only two* Supreme Grand Councils of the thirty-third and last degree "ancient and accepted rite" which ever did, do now, or ever hereafter can lawfully and constitutionally exist for the United States of America, their territories and dependencies, are the following:

1st. The Supreme Grand Council for the *Southern* Masonic District and Jurisdiction of the United States of America, *founded* at the city of Charleston, in the State of South Carolina, on the 31st day of May, 1801, by the M. H. Brothers, John Mitchell, (Colonel in the Army of the Revolution, member of the Cincinnati, &c.), Doctor Frederick Dalcho, Emanuel De La Motta, Doctor I. Auld, Doctor James Moultrie, Abraham Alexander, M. C. Livy, Thomas B. Bowen, and J. De Lieban.

2d. The Supreme Grand Council for the *Northern* Masonic District and Jurisdiction of the said United States of America, *founded* at New-York City, on the 5th day of August, 1813, by the M. H. Brothers Emanuel De La Motta, Special Deputy—Representative from the aforesaid Supreme Grand Council at Charleston, Daniel D. Tompkins, (Governor of the State of New-York, and afterwards Vice President of the United States of America,) S. Simson, J. J. J. Gourgass, R. Riker, (Recorder of the City of New-York,) J. G. Tardy, and M. L. M. Peixotto.

* By "Modern" is meant the Christian Degrees, which originated at the time of the "Holy Wars," and shortly after.

Circular Letter issued May 1, 1848, by the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States of America, with marginal notes by

Ill. J. J. J. Gourgass, 33°, Sovereign Grand Commander.

(From the Collection in the Library of Ill. William Homan, 33°.)

Secondly. That this Supreme Grand Council of the 33d, at New-York City, for the Northern Masonic District and Jurisdiction of the United States of America, never did "reconstitute" itself in 1832, nor at any other time before nor since, but has always remained integral, and lawfully and actively *existent* since the first instant it was founded; notwithstanding the wholesale fabrications published by F. T. B. Clavel, in his Almanac for 1847 (at page 50): all of which are sheer deliberate *falsehoods*, as well as all other things this slanderer has published at various times previous, against the said two only lawful and constitutional Supreme Grand Councils of the 33d at Charleston, South Carolina, and at New-York City, for the said United States of America, and for which he was denounced in our manifestos of May 1st, and August 2d, 1845.

Thirdly. That from the powers which were granted by the Supreme Grand Council at Charleston, South Carolina, on the 21st of February 1802, to Count De Grasse, have been *derived* the Supreme Councils at Paris and elsewhere on the European Continent.

Fourthly. That in 1813, the expulsion of Joseph Cerneau, "his abettors and followers," was lawfully and regularly published by the Supreme Grand Council of Charleston aforesaid.

Fifthly. That in 1832, a certain high-titled French intruder, suddenly made his appearance in New-York City, where joining the *remains* of the Company of said Joseph Cerneau, he conjured up with them, and his lineal successor and High Masonic Child, the late ELIAS HICKS, what they denominated their "Grand Fusion and Union"—"Tres uno Congressu," and arrogated to themselves the title and powers of "Suprême Conseil uni, pour l' Hemisphere occidentale—chefs, sublimes de la Haute maçonnerie." The very idea of such "incorporation in unity" is insane, and the act itself a monstrous anomaly, in open defiance of the constitutions of our M. Ill. order: and so far as it regards or concerns our aforesaid two Supreme Grand Councils, and their natural constitutional rights in these United States of America, their territories and dependencies, we hereby pronounce and proclaim the whole to be a deeply laid, gross and palpable *fraud*, a reckless attempt at usurpation, and an engrafting of their own foreign misdeeds and innovations upon "ancient, free and accepted Masonry" in these United States of America.

In this connection, we would say a word respecting the *titles* assumed by this same intruder, as they are given in the Tableaux of the "Suprême Conseil de France" to which he belongs, to wit: Most Puissant Sovereign Grand Commander, Grand Master Adjunct ad vitam, Supreme Grand Representative, Deputy Universal, general and special, ordinary and extraordinary, of the Supreme Council united, for the Western Hemisphere! We would ask, how is it possible that a Supreme Council such as that of France which claims to be full of "hautes capacités," could ever have suffered itself to have been so egregiously "duped," and to have remained so since 1832? and whether the adoption of such silly, presumptuous, and unprecedented titles and qualities, was ever authorized by true, ancient, free and accepted masonry?

Sixthly. As to the scandalous falsehood uttered in said publication of F. T. B. Clavel, that we were reconstituted in 1832, and became part of said spurious Council of Elias Hicks and others, original members and successors of Joseph Cerneau, it bears the stamp of extreme impudence and absurdity upon its face, and well knows "facts and documents give the lie to it in the most formal manner." Moreover we wish it to be well and fully understood and remembered, that there is, and always has existed, from our very beginning in 1813, and ever most of necessity exist, an irremovable *moral impossibility* on our part, to form the most distant affinity with such people or their successors, under any pretext or device that may be invented.

Seventhly. In regard to the very delicate and *recherché fleur de Rithorique* from the aforesaid titled French intriguer, "a high dignitary of the Suprême Conseil de France," that we are "la queue de De Grasse," it is sufficient to observe, that inasmuch as De Grasse established said "Suprême Conseil de France" in 1804, it is evident that said "Suprême Conseil," and none other, is, and ever must remain the *veritable* "queue de De Grasse."

Eighthly. In reference to the slanderous attacks so impudently levelled at this Supreme Grand Council and our venerable well beloved Chief during the past year (1847) clandestinely published and disseminated with so much pains and craft by a certain Scotch doctor of high Masonic pretensions, (whom his condjutor Clavel calls his "honorable friend,") we will only observe, that he has exemplified in his own conduct, how far such intriguers as he may forget themselves, and sully their own characters and assumed position, by defiling the Holy Truth.

Dr. Charles Morison of Greenfield
in Scotland

Rowme & Co. New York
a French & American
of New York & Count

Ninthly. The imputation that any one of us is "*Marchand des hauts grâdes aux dupes qu'il pent faire,*" comes with an exceeding ill grace from people who are themselves notoriously what they charge upon others. There were no "*Marchands des hauts grâdes*" in this country until the travelling emissaries and disorganizing propagandists to whom we have alluded, infested and interfered within these United States of America. The overstepping of freemasonic landmarks, and substitutions of novelties for time-honored principles and laws, have hitherto come directly from that hot-bed of innovation—*France*; or indirectly from that country through *South America, the West Indies, &c.* We shall consider ourselves fortunate, if for the time to come, the masonic emissaries of the *French*, and their "*recognitions,*" are disseminated any where else than in these United States of America, their territories and dependencies. Here we have the right, and we wish to exert the privilege, of being our own advisers and directors, in whatever relates to "*Ancient, Free and Accepted Masonry*"—the only sort of Masonry held in estimation by us. We neither receive nor send any kind of representatives, regarding it as an innovation on *ancient* masonic practice, fraught with danger to our order. We believe that all the good it proposes, can be accomplished by the ancient custom of stated or occasional correspondence.

We hereby declare our determination to comply, in every respect, with the terms of our circular-manifesto of the 1st October 1845, and to endeavor to preserve in its integrity and purity, our "*ancient and accepted rite.*" Should, therefore, any future interference, from any quarter whatever, be attempted, we shall continue to assert and maintain our rights, and in reference to such interference, take such action as our duty and freemasonic laws require at our hands.

In taking our leave of all *true* brethren, we would ask them whether our masonic *titles* which we claim so religiously to preserve within our *INNER EASTS*, our hieroglyphical jewels, in particular those of the 14th, 18th and 33d, which we wear *upon our breasts*, and even the very words "*Holy Empire,*" were not intended by our ancient institutors, to inspire us with sentiments of a far more sacred and momentous nature than those which regard earthly honors and distinctions and the ephemeral affairs of the world; whether they were not designed to imprint upon our minds and *seal upon our hearts*, *TRUTHS* and *DUTIES* more sublime and commendable, than are taught in the school of worldly ambition and petty intrigue? Are they not suggestive of actions, the very antipodes of those prompted by partisan, selfish, and mercenary motives? Is our exemplar the grovelling wily serpent, or the *soaring eagle*, with its eye fixed upon *the sun*? Are we not bound to shun as pestiferous, all *innovators* and evil-doers in "*Ancient, Free and Accepted Masonry,*" and all traitors to its principles and laws?

Deus Meumque Ins.

J. J. J. GOURGAS,

Sov. Gr. Commander 33d ad vitam.

EDWARD A. RAYMOND, Gr. Treasurer
General of the H. V. E. V.

K. H. VAN RENSSELAER, Gr. Master
of Ceremonies.

JOHN CHRISTIE, Captain of the L. G.



CHARLES W. MOORE, Gr. Secretary
General of the H. V. E. V.

ARCHIBALD BULL, Sov. Gr. Inspector
General, 33d.

GILES F. YATES,

Ins. Lieut. Gr. Commander 33d.

Universi Terrarum Orbis Architectonis per Gloriam Ingentis.

Dens Nemque Sus.

ORDO AB CHAO.

From the East of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the thirty-third degree, under the C. C. of the Zenith, near the B. B., answering to 40° 42' 40" N. L., and 2° 51' 0" E. L., Meridian of Washington City.

To our Illustrious, most Valiant and Sublime Princes of the Royal Secret, Knights of K—H, Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres :

To all to whom these Letters may come,.....Greeting:

HEALTH, — STABILITY, — POWER.

Know Ye, That we the undersigned, Most Puissant Sovereigns, Grand Inspectors General, lawfully and constitutionally established at our **GRAND EAST**—the City of New-York, in Supreme Grand Council of the thirty-third degree, for the Northern Masonic district and jurisdiction of the United States of North America, and duly congregated this twenty-ninth day of Year, **A. H.** 5608, **A. LIB.** 2384, which corresponds to the first day of June, 1848, of the Christian Era, and **A. O.** 730—and **A. M.** 534, at our Grand Council Chamber, a SACRED ASYLUM, where reign

UNION, — CONTENTMENT, — WISDOM.

Decree and Order, That the following official declaration, be published for the information and government of all true and enlightened Brethren wherever dispersed.

That this Supreme Grand Council deems it proper and advisable to define its position and the platform on which it now stands, and has stood ever since its foundations were first laid, proclaimed and recognized in the years 5767, 5797, 5806, 5808, and 5813.

That it constitutionally claims Masonic jurisdiction over all the northern, north-western and north-eastern parts of the United States of America, their territories and dependencies, as the *Supreme Tribunal* for the "Grand, Ineffable and Sublime Degrees—Ancient and accepted rite" of the thirty-third and last degree : But that in deference to the Constitutions of "the York rite" practised in this country, it waives its rights and privileges so far as they relate to the "first three degrees" of "Ancient Craft Masoory," which long before the establishment of a Supreme Grand Council in this Hemisphere, were under the control of Symbolic Grand Lodges. But this Supreme Grand Council does explicitly claim the exclusive right, natural, lawful and constitutional, to confer, establish and govern the following Degrees, which now are, and always have been, under the government of Sovereign Grand Inspectors General, or of Bodies deriving authority from a legal Supreme Grand Council of the

Circular Letter issued June 1, 1848, by the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States of America.

(From the Collection in the Library of Ill. W. William Homan, 33°.)

thirty-third and last degree, to wit: 4th, *Secret Master*; 5th, *Perfect Master*; 6th, *Intimate Secretary*; 7th, *Pro-vost and Judge*; 8th, *Intendant of the Buildings*; 9th, *Elected of Nine*; 10th, *Elected of Fifteen*; 11th, *Sablime Knight Elected*; 12th, *Grand Master Architect*; 13th, *Royal Arch of Solomon*; 14th, *Grand Elect Perfect and Sablime Mason*; 15th, *Knight of the East or Sword*; 16th, *Prince of Jerusalem*; 17th, *Knight of the East and West*; 18th, *Sovereign Prince Rose Croix of H—R—D—M—*; 19th, *Grand Pontiff*; 20th, *Grand Master of all Symbolic Lodges*; 21st, *Patriarch Noachite*; 22d, *Prince of Libanus*; 23d, *Chief of the Tabernacle*; 24th, *Prince of the Tabernacle*; 25th, *Knight of the Brazen Serpent*; 26th, *Prince of Mercy*; 27th, *Commander of the Temple*; 28th, *Knight of the Sun*; 29th, *Patriarch of the Crusades*; 30th, *Grand Elect Knight K—H.*; 31st, *Grand Inspector Inquisitor Commander*; 32d, *Sublime Prince of the Royal Secret*; 33d, and last Degree, (official) *Sovereign Grand Inspector General*.

That this Supreme Grand Council and the various Bodies under its Charters, admit no one into its aforesaid Degrees, and require no other qualifications in Candidates, except that they be "good men and true," and have been regularly initiated into "Ancient Craft Masonry," by some regular legal "Ancient York Master-Masons' Lodge," and are at the same time either Officers or active Members of such a Lodge.

Moreover, as conservators pledged to preserve the "ancient and accepted rite of the thirty-third and last degree," pure and inviolate, and free from all unlawful and spurious intermixture or associations, this Supreme Grand Council feels itself constrained most unequivocally to renew its former declaration, and solemnly denounce as unlawful and unconstitutional, and protest against, the acts and pretensions of all other Bodies under whatever name or title they may exist, claiming to exercise control or authority over "the ancient and accepted rite of the thirty-third and last degree;" cautioning all Brethren wherever dispersed over the two Hemispheres, that *accumulation of Rites*, whether under the designation of Councils, Colleges, or any other denomination whatever, is an anomaly in Freemasonry, fraught with confusion, mischief and danger to the whole Masonic Family, and which never can receive the sanction of this Supreme Grand Council, nor the approval of any intelligent Body of Masons sincerely devoted to the purity, happiness and prosperity of our well-beloved, ancient, Free and Accepted Masonry.

Deus Meumque Jus.

J. J. J. GOURGAS,

M. P. Sov. Gr. Commander 33d ad vitam.

EDWARD A. RAYMOND,

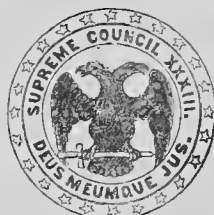
Ill. Treasurer General of the H. E.

KILLIAN H. VAN RENSSELAER,

Ill. Master of Ceremonies.

JOHN CHRISTIE,

Ill. Captain of the L. G.



CHARLES W. MOORE,

Ill. Secretary General of the H. E.

ARCHIBALD BULL,

Sov. Gr. Inspector General, 33d.

GILES F. YATES,

M. I. Insp. Lieut. Gr. Commander, 33d.

THE RED LETTER

of
SEPTEMBER 21, 1882

EXPELLING

Hopkins Thompson
Robert B. Folger
John B. Harris

Edward W. Atwood
Robert E. Roberts
John G. Barker

William T. Woodruff

T. T. G. O. T. G. A. O. T. U.

ORDO AB CHAO



DEUS MEUMQUE JUS



Union—Toleration—Power

From the East of the Supreme Council of Sov. Gr. Ins. Gen. of the 33d and last Degree of the Ancient Accepted Scottish Rite, for the Northern Masonic Jurisdiction of the United States of America, under the C. C. of the Z. near the B. B., answering to 42° 22' 22" N. L., and 5° 59' 18" E. L.

ORIENT, BOSTON, MASS.

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TO THE BRETHREN OF ALL THE DEGREES OF OUR OBEDIENCE:

The persistency in wrong doing of certain persons in several States to peddle for gain, degrees which they allege to be of the regular A. . A. . Scottish Rite, induces the Supreme Council of the

Northern Masonic Jurisdiction of the U. S., to issue this Warning and Declaration to the Brethren of its obedience, and to all Masons interested in the Rite.

The earliest Supreme Council of the 33d Degree in the United States is that now governing the Rite in the Southern Jurisdiction, with its See at Charleston, S. C., organized in 1801, of which ALBERT PIKE is Grand Commander.

Subsequently, in the early years of the century, two other Supreme Councils were organized, one by Joseph Cerneau, with its See at New York City, and claiming Jurisdiction over the entire United States; and the other by De La Motta, as delegated under the fundamental Constitution, by the Charleston Supreme Council to have Jurisdiction over the Northern States, while the Charleston Body retained control over the Southern States: the Northern Council to have its See at New York City, but which was removed to Boston in 1851: this Council was also known as the "Gourgas Council."

In 1860, the Gourgas or Northern Council became divided; ILL.: KILLIAN H. VAN RENSSELAER, commanding one, and ILL.: EDWARD A. RAYMOND, commanding the other, while the Cerneau Council was under command of EDMUND B. HAYS.

Amid the contentions for supremacy in the two Supreme Councils for the Northern Jurisdiction, on the 7th Feb., 1863, a solemn treaty of union was entered into, without a dissenting voice, between the Supreme Councils commanded by EDWARD A. RAYMOND, and EDMUND B. HAYS, and a new Council evolved under the name of the "Supreme Council of the A. . A. . Scottish Rite for the United States of America, its Territories and Dependencies," ILL.: E. B. HAYS becoming the Grand Commander, and EDWARD A. RAYMOND, Deputy Grand Commander: thus all there ever was of either of the Bodies known as the Cerneau Supreme Council or the Raymond Supreme Council were merged into a new and united organization beyond the power of any combination of Inspectors-General to again revive either of the former ones. On the 22d October, 1865, the new Council unanimously changed its name to the "SUPREME

COUNCIL FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES OF AMERICA."

On the 14th December, 1865, for gross unmasonic conduct Harry J. Seymour, by unanimous approval of this United Council, was expelled from all rights and powers in the Scottish Rite.

There then remained two Supreme Councils in the Northern Jurisdiction of the United States.

On the 17th of May, 1867, these two Councils settled upon terms of consolidation, each unanimously agreeing to give up its separate existence, and to become constituent parts of the Council, now known as the "Supreme Council for the Northern Masonic Jurisdiction of the United States," of which HON. JOSIAH H. DRUMMOND was then elected Grand Commander, and re-elected, until September, 1879, when the HON. HENRY L PALMER was elected, and still is Sovereign Grand Commander.

Harry J. Seymour who was expelled two years previous to the final union of the Cerneau, Raymond and Van Rensselaer Councils, has placed in existence a relic of shame: which he sold out subsequently to William H. Peckham, and which is now advertised as "The Supreme Grand Council Thirty-third and last degree of the Ancient Accepted Scottish Rite, as organized by Joseph Cerneau, 33° in 1807, for the United States of America, its Territories and Dependencies, with the following Officers:—William H. Peckham, Sovereign Grand Commander; Alexander B. Mott, Lieutenant Grand Commander; Charles D. Brown, Minister of State; Bradley C. Prescott, Secretary General; Cyrus O. Hubbell, Treasurer General; Claudius F. Beatty, Grand Marshal; James S. Fraser, Master of Ceremonies; Charles F. Beck, Grand Marshal; Wm. J. McDonald, Captain of Guard."

This Body was denounced by Robert B. Folger and Hopkins Thompson, under their own signatures; they since then have been equally, if not more flagrantly, guilty of similar unmasonic acts, and rebellion against the lawful Body, *and stand self-condemned*, inasmuch as in January, 1881, they proclaimed and denied under their own signatures, "the right of any man, or body of men to revive

either of the Councils, which, as active members they united with its other members in finally dissolving," in 1863 and 1867.

Notwithstanding the facts above set forth, the said Robert B. Folger, Hopkins Thompson and others, in violation of their obligations and their oaths of allegiance, have attempted to revive a Supreme Council, which they advertise as "The Supreme Grand Council, Sovereign Grand Inspectors-General, Thirty-third and last degree, Ancient and Accepted Scottish Rite, for the United States of America, their Territories and Dependencies, with the following Officers:—Hopkins Thompson, Sovereign Grand Commander; Edward W. Atwood, Lieutenant Grand Commander; Wm. T. Woodruff, Minister of State; Robert E. Roberts, Treasurer General; Robert B. Folger, Secretary General; John G. Barker, Keeper of Archives; John B. Harris, Master of Ceremonies; David W. Thompson, Grand Marshal General; John J. Gorman, Captain of Guard."

These two so called Councils, it is hardly necessary to add, are not recognized by any legitimate power of the Scottish Rite in the World, nor will they nor any of the persons claiming to have received degrees of our Rite from them be received or recognized by the Supreme Councils of the World, nor have they any claim upon you as Masons of the Ancient Accepted Scottish Rite, nor can such persons be healed in any manner here or elsewhere, but may receive the degrees lawfully as other Master Masons have to do.

The Supreme Council for the Northern Masonic Jurisdiction in annual session on the 21st day of September, 1882, unanimously adopted the following preamble and resolutions:

WHEREAS, Hopkins Thompson, an Emeritus member, and Robert B. Folger, John B. Harris, Edward W. Atwood, and Robert E. Roberts, Honorary Members, who have severally subscribed the Oath of Fealty to this Supreme Council and owe obedience thereto, have openly declared and made known through the public press and otherwise their connection with and support of certain men who have banded together within this jurisdiction, in opposition to the

jurisdiction of this Council, and confer degrees which they falsely and wickedly pretend are of this Ancient Accepted Scottish Rite of Freemasonry, without the sanction of this Supreme Council, in violation of their said Oath of Fealty and of their duty to this Supreme Council; therefore,

RESOLVED, That Hopkins Thompson, Emeritus, and Robert B. Folger, John B. Harris, Edward W. Atwood, and Robert E. Roberts, Honorary members, be and are hereby severally

EXPELLED

from all the rights, powers and privileges of Sovereign Grand Inspectors-General and members of the Ancient Accepted Scottish Rite.

RESOLVED, That the foregoing preamble and resolution be transmitted to all the Bodies of the Rite of our obedience, and to all Supreme Councils in correspondence with this Supreme Council.

And inasmuch as two Princes of the Royal Secret have been, and continue to be participants in the above Masonic crime, aiding and abetting in these acts of shame, the said authority on the same day unanimously adopted the following preamble and resolution :

WHEREAS, John G. Barker and William T. Woodruff, of New York City, being Sublime Princes of the Royal Secret of the obedience of this Supreme Council, have notoriously aided a spurious and clandestine organization which is conferring degrees and which it falsely and wickedly pretends are of this Ancient Accepted Scottish Rite of Freemasonry, but being without the sanction of this Supreme Council, and such conduct being in violation of the duty and obligations of said Barker and Woodruff to this Supreme Council; therefore,

RESOLVED, That this Supreme Council in the exercise of one of its highest prerogatives hereby **EXPELS** said John G. Barker and William T. Woodruff from all the rights, powers and benefits of the Ancient Accepted Scottish Rite.

You will not recognize as lawfully invested with any of the degrees of our Rite from the 4th to the 33rd any one who does not produce lawful and sufficient evidence of having received said degrees under the authority of a lawful power of our Rite in a Body of its obedience.

Appended hereto is a full list of the Officers, Active, Emeriti and Honorary Members of the Supreme Council for the Northern Masonic Jurisdiction of the United States, who are recognized by the following Supreme Councils of the world, viz.:

SUPREME COUNCIL for the Southern Jurisdiction of the U. S.

SUPREME COUNCIL for France and Dependencies.

SUPREME COUNCIL for England, Wales, and Dependencies of the British Crown.

SUPREME COUNCIL for Scotland.

SUPREME COUNCIL for Ireland.

SUPREME COUNCIL for Brazil, Lavradio.

SUPREME COUNCIL for Belgium.

SUPREME COUNCIL for the Argentine Republic.

SUPREME COUNCIL for Uruguay.

SUPREME COUNCIL for Peru.

SUPREME COUNCIL for Portugal.

SUPREME COUNCIL for Italy at Turin.

SUPREME COUNCIL for Mexico.

SUPREME COUNCIL for New Granada.

SUPREME COUNCIL for Central America.

SUPREME COUNCIL for Chili.

SUPREME COUNCIL for Greece.

SUPREME COUNCIL for the Dominion of Canada.

SUPREME COUNCIL for Colon, Cuba.

SUPREME COUNCIL for Egypt.

SUPREME COUNCIL for Tunis.

SUPREME COUNCIL for Spain, known as the "Paz" or Sagasta Council.

"May our Father Who is in Heaven have you always in His holy keeping."

W. H. Palmer
'Gov. & Co. Com.'



Clinton F. Paige, 33°.

G. Sec. Gen. H. C.

OFFICERS.

HENRY L. PALMER.....	Most Puissant Sovereign Grand Commander.
CHARLES LEVI WOODBURY.....	Puissant Grand Lieutenant Commander.
JOSEPH DAVIS EVANS.....	Grand Minister of State.
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THE GRAND LODGE OF PENNSYLVANIA
OFFICIALLY DECLARES CERNEAUISM CLANDESTINE.
NO MASON CONNECTED WITH ANY CERNEAU
BODY ALLOWED TO VISIT ANY MASONIC
LODGE IN THE STATE.

CERNEAUS PROHIBITED FROM MEETING IN ANY ROOMS USED
BY MASONIC LODGES.

The Grand Lodge of Pennsylvania having in 1804 granted a Charter to a Symbolic Lodge at the City of Havana, Cuba, called "Le Temple des Vertus Théologiques," in which JOSEPH CERNEAU was named as Master, the Lodge in 1807 made returns to the Grand Lodge of Pennsylvania, in which it was stated that the Lodge had been denounced to the Government, and CERNEAU ordered to quit the Island, and that he had gone to New York, arriving there in November, 1806.

The Grand Lodge of Pennsylvania acted with a full knowledge of all the facts when it later went on record against CERNEAU. Other States have taken action against clandestine and spurious bodies; for, whenever a member of any such induces a Brother to unite with him, he "wrongs, cheats, and defrauds" him, and you well know what that means.

(I desire to acknowledge my grateful appreciation to Brother GEORGE P. RUPP, Librarian of the Grand Lodge of Pennsylvania, for his painstaking transcripts of the records of the Grand Lodge of Pennsylvania which follow.)

(COPY)

OFFICE OF THE R. W. THE GRAND MASTER
OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA, ETC.

To LODGE No.

Accompanying this is the report of the Committee of Past Grand Masters on the constituting of bodies in this Jurisdiction known as the "Cerneau Rite," with the resolutions thereon adopted by the Grand Lodge, at its quarterly communication, held June 6, 1888—5888.

Having lawful Masonic information that the organization known as the "Cerneau Rite" not only claims, but has exercised, the power or authority or right to confer the three degrees of Ancient Freemasonry, and recognizes as Masonic and is in correspondence with bodies that this Grand Lodge has declared clandestine,

Now, THEREFORE, WE, JOSEPH EICHBAUM, ESQUIRE, Right Worshipful Grand Master of Masons in and for the Commonwealth of Pennsylvania and Masonic Jurisdiction thereunto belonging, by virtue of the powers and authorities in us vested, and in performance of the duties of our office, do hereby declare it is not consistent with the duty of any brother under the jurisdiction of the Grand Lodge of Pennsylvania to seek or retain membership in that organization, and that any brother who has or may have association therewith will be liable to the penalties prescribed by the action of the Grand Lodge, adopted March 5, 1866.

And we do also prohibit any of our Lodges granting the use of their place of meeting for the practice of the "Cerneau Rite," or from occupying as a place of meeting any room or rooms occupied by any body known as the "Cerneau Rite" of Scottish Masonry.

You are directed to have this letter read in open Lodge, and copied in full in the minutes.

Given under our hand and seal, at the City of Philadelphia, in the Commonwealth of Pennsylvania, the first day of August, A. D. 1888, A. L. 5888.

(Signed) JOSEPH EICHBAUM,

Grand Master.

OFFICE OF THE R. W. THE GRAND MASTER
OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA, ETC.

MASONIC TEMPLE, PHILADELPHIA, October 30, 1888.

District Deputy Grand Master.

DEAR SIR AND BROTHER:

You are hereby directed to ascertain at as early a date as possible, from the Worshipful Masters of the Lodges in your district, whether any of their members are connected with any body of the so-called Cerneau Rite of Scottish Masonry, and whether their place of meeting is permitted by the Lodge to be used by the said "Cerneau Rite" for holding meetings therein.

Also to ascertain if there be any of their members connected with said "Cerneau Rite," whether any steps have been taken to bring them to trial as is required to be done in such cases by the action of Grand Lodge of March 5th, 1866, and if not, why not.

And if any Lodge is permitting its place of meeting to be used by the said "Cerneau Rite," whether any measures have been taken to terminate such occupancy; if so what measures have been taken, and if none have been taken, why not.

You are expected to obtain direct and unequivocal answers to your enquiries, and if no attempt has been made to enforce the law, you will take up the warrant of the Lodge and send it to me.

Yours fraternally,

(Signed) JOSEPH EICHBAUM,

Grand Master.

OFFICE OF THE R. W. THE GRAND MASTER
OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA, ETC.

TO THE W. M. OF LODGE, No.

WHEREAS, All bodies in the Masonic Jurisdiction of the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction thereunto belonging, appertaining to, or constituting, or derived from, the so-called "Cerneau Rite" have been authoritatively ascertained and officially declared clandestine:

AND WHEREAS, We have reason to believe that some Master Masons in our Jurisdiction have connected themselves with said bodies of the so-called "Cerneau Rite" in forgetfulness of their Masonic obligations, and require only to be distinctly and authoritatively informed of the clandestine character of these bodies and fraternally admonished to sunder their connection with them;

NOW, THEREFORE, WE, CLIFFORD P. MACCALLA, ESQUIRE, Right Worshipful Grand Master of Masons in and for the Commonwealth of Pennsylvania and Masonic Jurisdiction thereunto belonging, by virtue of the powers in us vested and in the performance of the duties of our office, **do hereby fraternally admonish every Brother, Free and Accepted Mason**, in this Jurisdiction, who is now connected with any body appertaining to, or constituting, or derived from, the said so-called "Cerneau Rite" **to sever his connection therewith within ninety days** from the twenty-sixth day of January, A. D. 1889, A. L. 5889.

And we do hereby notify all Brethren, Free and Accepted Masons, in our Jurisdiction, who may be found to be and remain members of any of the said clandestine bodies after the said mentioned date, that they will thereupon forthwith be liable to Masonic trial and punishment, in conformity with the Masonic law in such case made and provided.

And in order that all Brethren who are now members of any body appertaining to, constituting, or derived from, the said so-called "Cerneau Rite" may have full opportunity to prove their loyalty to this Grand Lodge of Free and Accepted Masons, we do hereby direct all proceedings and trials which may have already commenced against any alleged members of the said "Cerneau Rite" to be stayed, until immediately after the date above mentioned, when if such Brethren have not informed their Masonic Lodge of which they are members that they have severed their connection with said clandestine Rite, such proceedings and trials shall be resumed and concluded according to Masonic law.

You will have this edict audibly read in open Lodge at the first stated meeting after it is received, copied in full on the Minutes, and cause a copy hereof to be sent to each of its members.

Given under our hand and seal, at the City of Philadelphia, in the Commonwealth of Pennsylvania, the twenty-first day of January, A. D. 1889, A. L. 5889.

(Signed) CLIFFORD P. MACCALLA,
Grand Master.

OFFICE OF THE R. W. THE GRAND MASTER
OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA, ETC.

TO THE W. M. LODGE, No.

WHEREAS, On the twenty-first day of January, A. D. 1889, A. L. 5889, we issued the following edict, a copy of which was sent to your Lodge:

(Here follows a copy of the edict as above.)

AND WHEREAS, The ninety days mentioned in said edict expired on the twenty-sixth day of April last:

THEREFORE, You are hereby directed to transmit to the R. W. Grand Secretary, under the seal of your Lodge, the names of the members of your Lodge (if any there be) who have not conformed to the requirements of said edict; also those who have conformed. **Any member desiring to conform may communicate to you that he renounces allegiance to the said so-called Cerneau Rite.** You can thereupon certify these facts to the Grand Secretary.

You are hereby further instructed not to admit as a visitor to your Lodge any person claiming to be a Free and Accepted Mason who is a member of any body of the said clandestine Cerneau Rite, either in this or any other Masonic Jurisdiction, and you are directed to include in the recognized and imperative test which you administer to persons examined as visitors to your Lodge, the statement by such visitor that he is not a member of a body acknowledging allegiance to the said Cerneau Rite—which the R. W. Grand Lodge of Pennsylvania has officially declared clandestine, and whose members are therefore refused admission into any Lodge of Free and Accepted Masons.

You will have this edict audibly read in open Lodge at the first stated meeting after it is received, and copied in full on the Minutes.

Given under our hand and seal, at the City of Philadelphia, in the Commonwealth of Pennsylvania, the eleventh day of May, A. D. 1889, A. L. 5889.

(Signed) CLIFFORD P. MACCALLA,
Grand Master.

THE GRAND LODGE OF NEW HAMPSHIRE

DECLARES THAT IT HAS THE POWER AND AUTHORITY TO
PROHIBIT THE MASONS OF ITS OBEDIENCE FROM PRACTISING
AS MASONIC ANY OTHER RITES THAN THOSE WHICH IT
DECLARES TO BE MASONIC; AND FROM USING ANY
OF ITS ESOTERIC CEREMONIES AS MASONIC
CEREMONIES IN ANY OTHER BODY THAN
THOSE IT SHALL HOLD TO BE MASONIC.

(From the Proceedings of the Grand Lodge of New Hampshire, at the Ninety-sixth Annual Communication, held at Freemasons' Hall, in the City of Concord, Wednesday, May 20, 1885.)

Brother Joseph W. Fellows presented the following report of the Committee on Jurisprudence, which was accepted, and the resolutions were unanimously adopted:

To the M.·. W.·. Grand Lodge, F.·. and A.·. Masons, of New Hampshire:

The Committee on Jurisprudence, to which was referred the proposed amendment to the Grand Constitution, have considered the subject and now submit their report.

The important inquiry relates to the authority of the Grand Lodge to govern the craft, having particular reference to their connection with other Rites claiming to be masonic. Questions of expediency may hereafter arise, and the Grand Lodge be called upon to determine how far it will invoke its prerogatives or exercise its powers in the management of the affairs of the fraternity, but at present no such questions seem to be involved.

What is the law in the premises? An examination into the history of Grand Lodges, and an investigation of the purposes for which they were established, will aid materially in arriving at a correct conclusion.

Occasionally we find those who have fallen into the error of supposing that Grand Lodges were created by, and derive their powers from, Grand Constitutions. This is a mistake, and leads to conclusions entirely incorrect. Although, in modern times, every Grand Lodge has its "Constitution," or "Grand Regulations," in which their powers are classified and defined, the Grand Lodges have the right to abolish all such regulations at pleasure. They

are self-imposed limitations—declarations of its will—and in no sense superior to the Grand Lodge. The term “constitution” is a misnomer as applied to a Grand Lodge, and the idea commonly conveyed, that it is the fundamental law of the craft, is erroneous. The body of the law lies deeper and broader, and it comprehends the sublime purposes of masonry in its highest duties and most important relations to man. It has been said that our brethren who organized the first Grand Lodge had in view only the simple problem to establish such an institution as would best apply the fraternal idea—the principle of brotherhood—to the great work of elevating mankind, the same as they applied the principles of their practical art among the operative craftsmen to the building of cathedrals. This has been suggested as a criterion by which to outline the province of the speculative art within which Grand Lodges should be content to remain. We do not agree to such doctrine. It is illogical and unworthy.

No Grand Lodge will submit to have its purposes dwarfed and its usefulness limited by thus surrendering its prerogatives.

To cut and fashion from the great quarry of truth blocks fit for the spiritual temple—to produce the perfect ashlar for the Great Builder’s handiwork—was the glorious undertaking upon which they entered, and having some glimpses of the bright future of the fraternity, and realizing the necessity of well defined laws and a government of unquestioned authority, the Masons of that day addressed themselves to the important duty of defining the Landmarks and creating a Grand Lodge. “They builded better than they knew.”

The Grand Lodge of England, formed in 1717, was deemed at that time to have all powers which the Subordinate Lodges ceded in its formation—all that were requisite for the convenience and efficiency of government and all that were needed for the protection of the craft against impostors and unfaithful members.

The only powers not possessed by it were such as the Lodges had by reason of the Landmarks, and of such a character as could not be ceded, and the aim seemed to be to place the entire government in the hands of the Grand Lodge, with the Grand Master as its executive officer, with certain extraordinary prerogatives. It must be remembered that with the age of speculative masonry began the invention or expansion of degrees. The Royal Arch, the Mark, and other degrees were practised soon after the “revival,” and the “Ineffable” degrees appeared on the continent about the same time. It is probable that the Royal Arch was the first ceremony incorporated with the craft degrees. The time cannot be fixed, but it must have been about 1740. In Scotland and Ireland it soon appeared, and in America certainly prior to 1767. All of the higher degrees, which were then practised where the York rite prevailed, began under and by the permission of the Grand Lodge. There was no other view entertained. An interesting little volume lately discovered at York, England, is entitled “Minute Book belonging to the Most Sublime Degree or Order of Royal Arch appertaining to the Grand Lodge of Old England held at the city of York, 1762.” The history of this period of the craft shows conclusively that the higher degrees grew like branches and twigs of a tree from the body of symbolic masonry.

Hughan's recent valuable work, entitled "Origin of the English Rite of Masonry," is a complete history of this subject.

There was another reason why the higher degrees sprung from symbolic masonry. As is well known there were several Grand Lodges in England during the last half of the eighteenth century, each claiming to be the head of the fraternity, and in the contentions between the "Ancients" and "Moderns" and other organizations, in the style and performing the functions of Grand Lodges, it was claimed by all that they possessed severally superior powers and greater advancement in the higher degrees, and there was rivalry in this respect. The effect was to enhance the importance in a general sense of such degrees and stimulate the practice of embellishment and expansion, and there can be no doubt about their origin and promotion. They grew in importance and multiplied in numbers until they had spread throughout the countries where the symbolic degrees had been established, but no controversy arose as to the powers of a Grand Lodge at that time.

The masonic world was disturbed by contentions of ambitious men, and "confusion reigned," but not as to the position of the symbolic degrees. In the course of time the York Rite was carried into nearly every country where the English language was spoken, and grand bodies, similar in the essential characteristics to the Mother Grand Lodge, were established, and the masonic governments founded upon the ancient law of the craft, generally confined to the political divisions of the country in their jurisdiction, and containing much of their civil codes in the matter of practice, grew in importance as the relations of the fraternity became more extended.

The territorial jurisdiction of a Grand Lodge in the course of time became similar to a state or nationality, and the controlling body, like the civil governments of different countries, was the Grand Lodge, and its masonic polity was more or less impressed with the political institutions, the laws and systems by which it was surrounded. Thus the principles of the common law, founded in equity and justice, deemed the safest rules of action known so far as applicable, became a part of the masonic code in this country and incorporated with the system of jurisprudence generally practiced by the fraternity; and a Grand Lodge, by universal consent, came to stand in the relation of a government to its people in a masonic state or nation. Its control, its work, its means, and its objects are masonic. All these are for the elevation of mankind, and it is not only its right but imperative duty to make use of its own powers and institutions as well as those of other governments and people to carry into effect the high purposes which called it into existence.

Masonry stands upon the maxim that where there is need of a law, the law exists. It is moulded and developed by the pressure of events. It holds its important place in the world because there is a great work for it to do. It will be so while charity and mercy are needed by suffering humanity.

The Grand Lodge was created as the sole governing body and power of the craft in all things masonic. It was deemed to have absolute control over the fraternity. The Landmarks were a guaranty that it would not trample upon their rights. They were to be observed as the Magna Charta, but all other powers and prerogatives were ceded to and vested in the Grand Lodge. No limit was set upon its authority. No line of separation was drawn between Craft Masons as *such* and as adherents to the higher degrees, then rapidly increasing, but by universal consent, in obedience to the imperative demand, full power and authority was lodged in the governing grand body.

Such questions as we are considering were not heard of in the early days of speculative masonry, but other matters called out expressions from the Grand Lodges which indicated clearly what was then regarded as law touching their powers and prerogatives.

In 1723, the Grand Lodge of England declared, "that it is not in the power of any man or body of men to make any alteration or innovation in the body of masonry without the consent first obtained of the Grand Lodge, which is the supreme power in masonry."

There has been discussion about what was lawful, and it was said that the first three degrees only were pure masonry, but, if the Grand Lodge recognized the higher degrees, or its consent obtained, they were legitimate. It also declared "that all alterations must be for the good of masonry," and again that nothing could be "allowed to be added to masonry which was calculated to produce disorder and interfere with the harmony of the brethren."

"Extra degrees" were regarded as foreign to the good of the craft, and it was resolved that they must be practised, if at all, "without breaking in upon the antient rules of the fraternity or infringing upon the old Landmarks."

In 1755, a Lodge was struck from the rolls for disobedience in fraternizing with those whom the Grand Lodge deemed irregular. During the last half of the eighteenth century, and down to 1813, there were two or more Grand Lodges in England nearly all the time. Much contention and strife existed, but no question as to the powers and authority over all the craft was raised. The subject of dispute always was concerning *which* was the true and lawful grand body. By the act of union, which took place in that year, between the two Grand Lodges, it was pronounced and declared that "pure and antient masonry consists of three degrees, to wit: Entered Apprentice, Fellow Craft, and Master Mason, including the Supreme Order of the Holy Royal Arch," and it was then enacted as a grand regulation "that the public interests of the fraternity are managed by a general representation of all private Lodges on record, together with the Grand Stewards of the year and the present and past grand officers, and the Grand Master at their head." The body is styled the "United Grand Lodge of Antient Free and Accepted Masons of England." The "Holy Royal Arch" which was kept under their control by direct enactment, as every one knows, was the degree from which the Capitular grade took origin, and was classed with the "higher degrees."

The Grand Lodge of Scotland enacted very stringent regulations upon the subject of controlling its members and subordinates. It forbade them to unite in processions with or to admit those belonging to other orders, except the first three degrees and Mark Master within their meetings.

The "Mark degree," as formerly named, it is well known, grew out of the system or practice of "Marks," and was originally an offshoot from the Fellow Craft. Early in the seventeenth century we find the "Marks" numerous, and in some Lodges they were considered as "heritable" by the sons of craftsmen, but, as the speculative absorbed the operative art, this practice fell into disuse. The Mark Master, or Mark degree, assumed form and ceremony, and for many years it was, through the elasticity of the Scotch constitution, engrafted upon the Fellow Craft, and worked and controlled under the Grand Lodge charters. The first record of the *Mark degree* in Scotland is in 1778, and it was always regarded as under the authority of the Grand Lodge.

In 1818, that grand body passed the following resolution: "That from and after December 27, 1818, no person holding an official situation in any masonic body which sanctions higher degrees than those of St. John's Masonry shall be entitled to sit, act, or vote in the Grand Lodge of Scotland."

In 1820, an effort was made to rescind the regulation, and it was defeated overwhelmingly, and although this prohibition is not so rigidly enforced now as formerly, and its application is by no means stringent, still it remains the law of the Grand Lodge of that country, thus keeping the power and control within its hands and thus asserting its authority as the supreme masonic power within the jurisdiction. The same substantially is in the Grand Regulations of 1881.

The Grand Lodge of Ireland, formed in 1728-9, has for many years prohibited "as unlawful, all assemblies of Freemasons in Ireland under any title whatever purporting to be masonic and not held by virtue of a warrant or constitution from the Grand Lodge or from one of the other masonic grand bodies recognized by and acting in masonic union with it." Constitution, 1875, p. 11.

Any infraction of this law renders a brother liable to suspension or such other penalty as the Grand Lodge may think fit.

The degrees recognized by the Grand Lodge of Ireland are those under the Grand Chapter, those under the Great Priory of Ireland (Templar), those under the Supreme Council (33').

Thus it will be seen that in Ireland no degrees are tolerated or permitted save those recognized by the Grand Lodge. In Scotland, the first three and the "Mark" only are recognized, while in England the first three and the Royal Arch, and other degrees are tolerated merely, but in these grand jurisdictions the power to control—the authority in the premises—is asserted beyond question and fully recognized. **The Grand Lodges pursue a mild and expedient policy, but they all exercise control and assert their authority over the craft.**

The American Grand Lodges are constituted on the same principles and for the same purposes. Masonry came from England to this country, and brought its laws, usages and organizations. As a masonic people we received

our masonry from that source and it has become a part of our national growth. It has adapted itself to our wants and its genius has impressed itself upon our institutions.

Grand Lodges have been erected in nearly every State after the manner of the Mother Grand Lodge. They have a sacred charge—a bounden duty to perform—and their power is commensurate with the trust, and he who seeks to cripple it strikes a blow at the safety of the fraternity.

The various authorities have spoken in unmistakable terms upon this subject.

Mackey's Encyclopædia of Masonry contains the following: "**A Grand Lodge is invested with power and authority over all the craft within its jurisdiction.** It is the supreme court of appeals in all masonic cases, and to its decrees implicit obedience must be paid by every Lodge and Mason situate within its control. The government of Grand Lodges is therefore completely despotic.

"While a Grand Lodge exists its edicts must be respected and obeyed without examination by its Subordinate Lodges.

"This autocratic power of a Grand Lodge is based upon a principle of expediency, and derived from the fundamental law established at the organization of Grand Lodges in the beginning of the last century. In so large a body as the craft it is absolutely necessary that there should be a supreme controlling body to protect the institution from anarchy, and none could be more conveniently selected than one which by its representative character, is, or ought to be, composed of the united wisdom, prudence and experience of all the Subordinate Lodges under its obedience, so that the voice of the Grand Lodge is nothing else than the voice of the craft expressed by its representatives. Hence the twelfth of the General Regulations declares that the Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record.

"So careful has the institution been to preserve the dogmatic and autocratic power of the Grand Lodge that all elected Masters are required at the time of their installation to make the following declaration: 'You agree to submit to the awards and resolutions of your brethren in Grand Lodge convened in every case consistent with the constitution of the Order * * * and strictly to conform to every edict of the Grand Lodge,' etc."

Macoy says: "The principle is now well settled, that the Grand Lodge of a Province or State has exclusive jurisdiction within such territories, and that no other Grand Lodge can legally charter Lodges therein. **The Grand Lodge is supreme over all affairs masonic.** There is no masonic authority or power above it. It is subject only to the unchangeable laws of the Order, the acknowledged Constitution, and Ancient Landmarks."

Dr. Oliver, in his Dictionary of Symbolic Masonry, says: "**The Grand Lodge is the governing body over the craft in all their relations to the fraternity.** It has the inherent power of investigating, regulating, and deciding all matters relative to the craft, or to particular Lodges, or to individual brothers, which it may exercise either by itself or by such delegated authority

as, in wisdom and discretion, it may appoint. It alone has the power of erasing Lodges, expelling brethren from the craft; a power which ought not to rest in any subordinate authority."

Simons's Masonic Jurisprudence says, in alluding to the formation of the Grand Lodge of England, "Thus was established a central authority, or government, for the fraternity, to which was committed the superintendence of the craft and entrusted the responsibility of making laws for its observance and the maintenance of the Ancient Landmarks. After various modifications, many new Lodges being formed and the present representative system established, **the Grand Lodge became what it now is, the supreme tribunal and legislature of the craft within its jurisdiction.**" Again: "A Grand Lodge is a body of Masons in whom is inalienably vested the government and superintendence of the fraternity within its territorial jurisdiction. It is necessarily supreme in the exercise of all powers not specially reserved to the Lodges; and there is no appeal from its decisions. In the exercise of its legislative powers it may enact constitutions and regulations for the government of itself or its subordinates and the fraternity; and may alter, amend, or repeal its provisions; may levy taxes and require payment of their revenues from its subordinates; may constitute or erase Lodges **and enact all laws necessary for the government, protection, and prosperity of the craft, and in all things pertaining to them it possesses the sole and supreme authority, subject only to the Ancient Landmarks.**"

Chase, in his Digest of Masonic Laws, says: "**A Grand Lodge is the supreme masonic authority within its jurisdiction. Its powers are threefold: legislative, judicial, and executive.** In its legislative capacity it has the power of enacting laws and regulations for the government of the craft, and altering, repealing, or abrogating them," etc., and by numerous citations sustains the full and unlimited authority of the Grand Lodge.

Mackey (before cited) claims that the germ of this principle of supreme authority took form as far back as the assembly said to have taken place A. D. 926, finding in the old York Constitution the declaration that "the General Assembly shall consist of Masters and Fellows, Lords, Knights, and Squires, Mayor or Sheriff, to make new laws and confirm old ones," and tracing the history of Grand Lodges and their powers down to the date of his estimable work, he defined them in the same broad and unmistakable manner as other authors: "**It is the one supreme power in the government of the craft in all things masonic within its jurisdiction.**"

Look, in his Treatise upon the Laws and Practice of Masonic Trials, says, "**The authority of the Grand Lodge is unquestioned in all things pertaining to the government of the craft.**

"It has power to make laws and interpret them for itself and its subordinates, from which there is no appeal. It can make or annihilate Lodges.

It can expel or restore brethren. By its prerogative of discipline it can impose the strictest penalties, and by its prerogative of mercy can bring back to masonic society those whom it has seen fit to punish. **By its imperative duty to protect and preserve pure the institution of masonry, it has the prerogative to reach its votaries wherever found, and holding before them the law of the craft, exact obedience in the most faithful manner.** Within its jurisdiction it is the supreme masonic authority. Its powers are plenary and absolute except as they are limited by the ancient and immutable landmarks of freemasonry. It holds a general supervisory control of the craft, and faithful allegiance and implicit obedience are due to it from all Subordinate Lodges and individual Masons within its jurisdiction."

Lockwood in his *Masonic Law and Practice* uses almost the same language in describing the power of the Grand Lodge, deriving the first declaration of the principle from the so-called Gothic Constitution, and **showing its growth and application to be commensurate with the increase of the fraternity and the wants of each successive period of their history.**

Patton, in his work on *Freemasonry and its Jurisprudence*, speaking of the organization of the Grand Lodge in 1717, says: "The Grand Lodge was established by the fraternity for the purposes of convenience in government. Its powers were both inherent and yielded by the Subordinate Lodges. Prerogatives which had always been vested in the craft were by the thirty-nine regulations then adopted surrendered to the Grand Lodge so that the relative position of the Grand Lodge and its subordinates became different. **The original powers were not modified, but others were ceded, and the prerogative of the Grand Lodge was co-extensive with the requirements of the fraternity.**"

Steinbrenner says: "All the Grand Lodges had been constituted upon the idea that they were the heads and managers of the craft, and that while the **York Grand Lodge** and the **Grand Lodge of All England** and the **Grand Lodge of England** were asserting control over the craft, it brought about an unfortunate state of affairs to the detriment of the fraternity, **but when the union took place it gave them a supreme power to which all could look for a wise and successful government.**"

We find all through the books upon the history of masonry that charters were issued by Grand Lodges authorizing the conferring of the higher degrees in various ways and under restrictions and limitations. Sometimes it is the Mark degree, sometimes the Orders of Knighthood, or perhaps the Royal Arch. **Again we find the Grand Lodge authorizing the particular Lodge to confer degrees which are now classed as of the Ancient and Accepted Scottish Rite**, and again warrants to confer the Red Cross, and the Priestly Order. These warrants were issued more in England than elsewhere, but several have been discovered in Scotland and Ireland.

In Hughan's Masonic Sketches and Reprints, the best of evidence is to be found upon the subject we are considering, although of a collateral application, but it is conclusive to the point that Grand Lodges exercised the right to govern and control the higher degrees, and no question was made of their authority in the premises.

In this country it is well known that Lodges conferred the higher degrees to some extent, and the practice ceased only when the arrangement of the different grades began to receive attention.

It will thus be seen that the power and authority of the Grand Lodge in all countries where the York Rite prevails from its origin, have been regarded in the same manner.

The Grand Lodge of Massachusetts has thoroughly and ably investigated the whole subject, and under circumstances which give emphasis to their conclusions.

That grand body holds that it is the supreme power and authority in masonry, and has the right to declare what masonry is. That while it may not prevent Masons from practising profane rites or from belonging to other organizations, unless such are in violation of the moral law and hence unmasonic in the sense of immoral, it has undoubted authority to prevent Masons of its obedience from practising as masonic any other rites than those which it declares to be masonic, and from using its esoteric ceremonies in any other body except such as it holds to be masonic. The question before the Massachusetts Grand Lodge was of the same general character as that which we are considering, and referred directly to the control of the members of its obedience in their connection with certain **organizations claiming to be masonic, but which were held by the Grand Lodge to be spurious.**

We hold that the power of the Grand Lodge is full and complete in all things masonic. Those who differ from this proposition do not deny its authority so far as appertains to the first three degrees, but they claim it extends no farther, or, in other words, that the Grand Lodge cannot inquire into what is done beyond the Blue Lodge.

This is a doctrine which answers itself. Can it be claimed that the ceremonies of symbolic masonry can be used *anywhere* except by the authority of the Grand Lodge? Would any Mason for an instant say that he could exhibit the signs of craft masonry in a Lodge of Odd Fellows or other confraternity, and if he should do so he would not be answerable to the Grand Lodge? And what is the difference, so far as violation of the regulations is concerned, between exhibiting them in an Odd Fellows' Lodge and some degree of a so-called Scottish Rite not sanctioned by the Grand Lodge? Can any body of men owing allegiance to the Grand Lodge practise any part of the ceremonies of the Blue Lodge degrees anywhere or under any circumstances except by the permission of the Grand Lodge?

Is it not perfectly clear that everything symbolic is within the control of this grand body? Are there any within the lines of the fraternity who construe their obligations in a way to permit them to exhibit the Master Mason's

sign, for instance, anywhere or under any circumstances, except those occasions well understood by the craft? If so, the sooner such are separated from us the better for the institution.

No system or rite is masonic unless founded upon the symbolic degrees. All claim to be built upon the Blue Lodge as a basis, and such has always been the understanding. In all the hundreds of degrees, and arrangements into what are termed rites, the symbolic degrees have been the corner stone.

As we have said, it is conceded on all hands that the Grand Lodge has inherent power and authority over the practice of its own degrees pure and simple.

We have also seen how Grand Lodges have asserted their control over other matters by their recognition and toleration; also by denying the members of their obedience the right to fraternize with irregular bodies, and the principle is the same whether it is applied in toleration or denial of such bodies. We have seen how from its origin the assertion of this power by Grand Lodges has been steadily adhered to. We have seen how the books which contain the law of the craft maintain an unbroken line of authority sustaining the proposition. We have seen how the origin and constitution of Grand Lodges made such the law because it was a necessity to the craft in the general plan and purpose for which they were erected.

Now no rite is masonic except it be founded upon symbolic masonry, and if no rite which is masonic can be worked without in some way and to some extent by the use of symbolic ceremonies, and if the Grand Lodge has control over such ceremonies, then it follows that no rite masonic can be practised without the sanction, either express or implied, of the Grand Lodge. **And we hold it to be sound law that the authority of the Grand Lodge is complete over the members of its obedience in the use, practise, or teaching of any rite or degree containing any part, sign, word, or symbol of any kind as a masonic ceremony belonging to craft masonry.**

The Grand Lodge has certain duties to perform. They are part of its work. They are embraced in the purposes for which it was erected.

These duties are enhanced by their importance to the craft and to the world. They cannot be better stated than in the report of the committee which investigated this subject in Massachusetts. They are, "**To protect the bodies of the rite recognized as regular and duly constituted, from injury or invasion fomented in or proceeding from this jurisdiction, and for this purpose to protect our Lodges from becoming forums whence schisms, rivalry, or invasion of the well-defined spheres of such masonic organizations shall be propagated or recruited. To prevent our Lodges from being disturbed or distracted by the agitation within them of unfriendly designs against regular masonic institutions existing in recognized friendly relations to this Grand Lodge. To protect the Lodges from the entry of causes of discord and contention in their midst, and to protect the craftsmen against impostors and imposition attempted in the name and disguise of masonry. To discourage and repress unmasonic conduct toward brother Masons, and to preserve the just and upright righteousness of the freemasonry practised in Massachusetts.**"

The Grand Lodge must not and will not falter in the performance of the important trust placed in its hands. The institution of masonry with all its bright promises and glorious history must not yield to the encroachments of unworthy ambitions or stand indifferent to the selfish conduct of those who have been honored with its endorsement, but for traffic are willing to consort with spurious and clandestine combinations.

A great number of precedents may be cited to show that Grand Lodges have exercised the power and respected rigidly in their treaties of fraternal relations the right to judge of the legitimate character of the grand bodies, and have asserted over and over again the authority to determine these questions. This Grand Lodge has done it frequently, and the history of the craft is full of instances. We refer to the report of Massachusetts Grand Lodge, 1883, where cases are collected and the whole subject very fully considered. It is hardly worth the while to cite authorities farther, deeming those given sufficient.

The importance of the principle will, we feel sure, be conceded. It is an absolute necessity in the government of the institution of freemasonry that this power should be lodged somewhere, and we know of no place so fit as the Grand Lodge. Indeed, we assert that there is no *other place for it* to rest, and no other body with which it can be entrusted. Nor is there any danger to the craft from the lodgment of this complete power in the Grand Lodge. It is a legislative and judicial body. Here by their own representatives are present every Lodge in the jurisdiction and every brother who is affiliated. Here are the highest interests and best good of the craft sustained and protected. Here we come to do honor to the institution, and justice to all concerned. **Need any one fear the action of the Grand Lodge unless he has deserved its disapprobation?** Is there any tribunal on earth, where justice to all, tempered with charity and administered with firmness and fidelity, that can be placed above a Grand Lodge of Masons?

The institution of masonry has long since emerged from its esoteric character, in a measure, and become one of the great and powerful influences of the world, holding a front rank in the works of civilization. It numbers a vast body of active, zealous men, among whom are restless spirits, and, we are sorry to admit, too many of a turbulent and vicious character. Our laws are stringent, but in a certain sense without power of enforcement. Their only penalties are separation from the fraternity, either absolute or qualified. The greatest punishment is expulsion from the Order, which, in a masonic point of view, simply places a brother beyond the pale of recognition. **Our government is one of moral forces only, and powerless unless it can be brought home to the mind and conscience of the wrong-doer.** To accomplish its object requires its administration upon principles of strict justice, with broad, comprehensive views and such a concentration of influences as will emphasize every declaration and intensify every effect. The universal consent of the fraternity and their loyal and zealous support are necessary, and in no other way can the full force of masonic government be sustained. Neither can it be successful in the management of the craft with a limited control, and its authority called in question at the very threshold of its exercise. If its edicts could be enforced by the strong arm which upholds the civil law; if its courts

could be sustained as are the courts of justice, there would be comparatively no danger from a conflict of ideas upon its powers and prerogatives, but such cannot be and ought not to be. **Far better for our society to rely upon its moral forces, and build its success upon the united support of a faithful brotherhood.**

As we said in the beginning, it may not be that any case has arisen of such a character as to call for interference by this Grand Lodge with the craft of its obedience, or to interdict their relations with other organizations; but, in the opinion of your committee, whenever the occasion shall present itself, the Grand Lodge should not hesitate to go forward, and in the exercise of its authority perform its duty towards the fraternity fearlessly, but with strict observance of the rights of all concerned.

In order that there may be a clear understanding upon the questions involved we recommend the adoption of the following resolutions:

Resolved, That this Grand Lodge declares its understanding of the law in relation to its powers and authority over the craft within its jurisdiction to be—

***First*, That it is the supreme authority in masonry.**

***Second*, That it has the power to determine what masonry is.**

***Third*, That it has the power to decide what masonic bodies are regular, wherein symbolic masonry is used, shown, or made a part of the ceremonies.**

***Fourth*, That it has the power and authority to prohibit the Masons of its obedience from practising as masonic any other rites than those which it declares to be masonic; and from using any of its esoteric ceremonies as masonic ceremonies in any other body than those it shall hold to be masonic.**

***Resolved*, That this Grand Lodge affirms the well established doctrine that it is a violation of the jurisdictional rights of any Grand Lodge or any grand body for a foreign organization of the same grade or rite to establish subordinates within the jurisdiction of such grand body, and it is due as well to masonic comity as to the watchful care of our own rights that all attempts of such a nature should meet with the stern disapproval of this Grand Lodge.**

Resolved, That this Grand Lodge, trusting to the fidelity and intelligence of the fraternity, deems it unnecessary to legislate at this time in the manner of the proposed amendment.

J. W. FELLOWS,
N. W. CUMNER,
E. H. WOODMAN,
Committee.

THE GRAND LODGE OF OHIO

CERNEAUS NOT ADMITTED AS VISITORS IN ANY SYMBOLIC LODGE.

**BARS THE USE OF LODGE HALLS BY SO-CALLED CERNEAU
BODIES, AND DECLARES THEM IRREGULAR, ILLEGAL, AND
UNMASONIC, AND OUGHT NOT TO BE COUNTENANCED OR
RECOGNIZED IN ANY MANNER BY BRETHREN UNDER
OBEDIENCE TO THIS GRAND LODGE.**

In the year 1884, certain disloyal and disgruntled members of the legitimate Scottish Rite Bodies located in Columbus, Ohio, communicated with parties in New York State selling bogus Scottish Rite Degrees, and induced said parties to institute bodies of the so-called Cerneau Rite in Ohio. This matter came to the attention of the Grand Master of the Grand Lodge of Ohio, M.: W.: S. STACKER WILLIAMS, and at the Annual Session of the Grand Lodge held in Cleveland, Ohio, on October 19 and 20, 1886, the Grand Master reported the following decision (see printed Proceedings of Grand Lodge of Ohio, 1886, p. 37):

RULE 79 OF THE CODE CONSTRUED TO BAR THE USE OF LODGE HALLS BY SO-CALLED "CERNEAU" BODIES.

During the Winter and Spring, the question came to me from many sources with reference to the force, scope, or meaning of Rule 79 of our Code, the question being specially asked if the bodies styled by their members "Bodies of the Ancient and Accepted Scottish Rite of Freemasonry subordinate to the Supreme Council of the United States of America, their Territories and Dependencies" (so styled), but better known as the Cerneau bodies, came within the rule. In this, as in all other cases, I took the rule as I found it, without any disposition to give it a meaning or construction other than that given it by the Grand Lodge, and in arriving at my conclusions I took into consideration the conditions which existed at the time of the adoption of that part of the rule under consideration, together with the well-known position of this Grand Lodge with reference to an important principle which enters into the discussion of this question, viz.: the sovereignty and exclusive right to jurisdiction of a governing Masonic body in territory occupied by it.

Here is the rule in full:

"No Subordinate Lodge in this jurisdiction shall permit its Lodge-room to be used by any other society or order whatsoever, nor shall it occupy any hall or room jointly with any other society or order, except by the special permission of the Grand Lodge or Grand Master; but nothing in this regulation shall be construed to prohibit a Subordinate Lodge from using rooms jointly with a Chapter of Royal Arch Masons, a Masonic Council, or Commandery, or a Masonic body."

This Grand Lodge is committed to the doctrine of exclusive jurisdiction, and guards her rights with zealous care. She would be unjust if she did not accord to other governing Masonic bodies the same rights, with reference to their subordinates, that she claims for herself.

Any body claiming to be a Lodge of Master Masons, located in Ohio, and not borne upon the roll of this Grand Lodge, would not be permitted to occupy our halls. Now, in deciding the question as to what other bodies come within the rule, our conclusions must be arrived at by the same rule as that by which she governs herself as to Lodges of Master Masons. Hence, a Chapter of Royal Arch Masons, to be within the meaning of the rule, must be borne upon the roll of the Most Excellent Grand Chapter of Royal Arch Masons of Ohio; a Council, to be within the meaning of the rule, must be borne upon the roll of the Most Illustrious Grand Council of Royal and Select Masters of Ohio; and a Commandery, to be within the meaning of the rule, must be borne upon the roll of the Grand Commandery of Knights Templar of Ohio. Any Chapter, Council, or Commandery not on the roll as above would not be within the meaning of the rule, and Lodges in this jurisdiction would be barred from holding joint occupancy of halls with such bodies.

Now as to other Masonic bodies. This rule was given substantially its present shape in 1875, at which time, in addition to the bodies already referred to, there were in existence in this State bodies classed as Masonic under the name of **Ancient Accepted Scottish Rite**, on the roll of the Supreme Council for the **Northern Masonic Jurisdiction of the United States of America**.

As bodies of that Rite, **they were then and had been since 1853 the sole occupants of this territory**, and for all this time, in different places in this State, **had occupied halls jointly with our Lodges**; this, too, **with the full knowledge of the Grand Lodge**, hundreds of her members, including Grand Masters and other Grand Officers, having received the degrees in those bodies, and in halls thus jointly occupied. In deciding the case, then, I applied the same rule that I applied in the case of the Chapter, the Council, and the Commandery, and held that, as the Grand Lodge had for many years permitted a joint occupancy of her halls by Lodges with bodies subordinate to one Masonic power, I could not commit her to the policy of granting a like privilege to a rival of that power, and hence that Rule 79 of our Code barred Lodges in this jurisdiction from occupying halls jointly with such rival, and issued my orders to the Lodges throughout the State to that effect.

This decision was sent to the Committee on Masonic Jurisprudence, and the following is from the Proceedings of the Grand Lodge, 1886, beginning on page 156:

MASONIC JURISPRUDENCE

Rule 79 Construed—Decision 18 Approved.

Brother KIEFER reported from a Standing Committee as follows:

Your Committee on Masonic Jurisprudence have had under consideration so much of the annual address of the M. W. Grand Master as relates to his construction of Rule 79 of the Code (noted therein as Decision No. 18), respectfully report:

That, after a careful examination of the subject, your Committee recommend that the same be, and is hereby, approved.

J. M. GOODSPEED,
W. M. CUNNINGHAM,
CHARLES C. KIEFER,
B. D. BABCOCK.

Bro. J. L'H. LONG proposed, in lieu of the recommendation of approval of Decision of the Grand Master, No. 18, resolution as follows:

Resolved, That this Grand Lodge, being composed of Ancient Masters, only, is unwilling, and does therefore decline, to decide disputed questions of jurisdiction between bodies other than those which are of the York Rite of Masonry.

The resolution was disagreed to, and the report and recommendation of the Committee sustaining Decision No. 18 were adopted.

In 1887, at the meeting of the Grand Lodge of Ohio, held in the City of Dayton, October 25 and 26, the same Grand Master, S. STACKER WILLIAMS, made Decision No. 4 (see page 26, printed Proceedings of Ohio, 1887):

4. Inquiries have been made by a large number of Brethren as to the legality of certain Bodies in this Jurisdiction claiming to be Masonic, which go under the name of CERNEAU BODIES OF THE A. A. S. RITE.

Answer.—A reference to my Decision No. 18, made last year, and approved by the Grand Lodge, has in most cases been a sufficient answer. But a more specific answer has been requested by some **who are members of such Bodies**, and who desire a direct answer to the question, "Are they regular and legal, or irregular and illegal?" To such, the answer has been as definite as could be desired, viz.: That they are **irregular, illegal, and unmasonic, and ought not to be countenanced or recognized in any manner by Brethren under obedience to this Grand Lodge.**

This brought the matter to a direct issue, and the Committee on Masonic Jurisprudence recommended that the Decision 4, as named above, be approved, whereupon the following action was had (see p. 73, Proceedings, 1887):

MOTION OF BROTHER STODDARD TO AMEND; TO RECOMMIT, TO REPORT ADVERSE TO THE DECISION, ETC.

Bro. STODDARD moved to recommit to the Committee on Jurisprudence the Fourth Decision of the W. M. Grand Master, with instructions to report adversely to the decision of the G. M. in that regard, and recommend that this Grand Body take no action in regard to the contending Scottish Rites.

The question being on the adoption of this amendment, after considerable discussion, the vote was taken by calling the roll of officers and members, resulting in the defeat of the amendment proposed by Brother STODDARD by a vote of 544 to 230 at the same meeting (see p. 88, Proceedings, 1887):

Bro. W. B. MELISH presented the following:

Resolved, That the Grand Master be requested to prepare extracts from the Proceedings of this Grand Lodge, covering his decision regarding illegitimate Masonic Bodies, the report of the Committee on Jurisprudence and the action of the Grand Lodge approving the same, and such other matter as he may select, and that the same be sent to the Masters of the Subordinate Lodges prior to their annual meetings, with instructions to read the address at that meeting, that the Masons of this Jurisdiction may be fully advised of the action of the Grand Lodge.

Adopted unanimously.

In 1888, at the meeting of the Grand Lodge of Ohio, Free and Accepted Masons, held in the City of Toledo, Ohio, M. W. S. STACKER WILLIAMS, Grand Master, presiding, the Grand Master reported that there had been more or less insubordination on the part of three or four Subordinate Lodges of the Jurisdiction in refusing to obey the law of the Grand Lodge in regard to clandestine Scottish Rite Masonry by countenancing and recognizing the Rite, and by allowing members of that Rite to visit Lodges, and in some cases install into office a number of Brethren who were members of the **bogus Cerneau Scottish Rite.**

The Grand Master reported that he had refused permission to install the members of the bogus Rite, and that, in carrying out the orders of the Grand Lodge interpreted by him, he had been compelled to take away the Charters of Bucyrus Lodge, No. 139, of Bucyrus, Ohio, and Crawford Lodge, No. 443, of Bucyrus, Ohio.

The action of the Grand Master was referred to a joint Committee on Jurisprudence and Charters and Dispensations, and on page 50 of the Proceedings of the Grand Lodge of Ohio for 1888 **this Committee reported that the Grand Master had acted within his powers, and in accordance with the Law of the Grand Lodge, and they said:**

"We find that both these Lodges were guilty of insubordination and rebellion, and recommend that the Charters of both be arrested, and that both Lodges be stricken from the rolls of this Jurisdiction."

Considerable discussion was had in regard to the adoption of this report, the discussion lasting for over two hours.

On motion, the roll of the members of the Grand Lodge was called upon the question of the approval and adoption of the part of the report of the Committee as given above, said action resulting in the casting of 991 votes, of which 673 were in favor of the adoption of the report, and 318 against the adoption of the report. (See page 84, printed Proceedings, 1888.)

On page 103 of the Proceedings of the same year, a resolution in regard to Cerneau Masonry was presented as follows:

Brother CHAS. T. LEWIS offered the following preamble and resolution:

Whereas, This Grand Lodge at its Annual Communication in October, 1887, declared the bodies calling themselves "The Ancient Accepted Scottish Rite for the United States of America, its Territories and Dependencies," and commonly called the "**Cerneau Rite**," to be "**irregular, illegal, and unmasonic**," and that they "ought not to be countenanced or recognized in any manner by brethren under obedience to this Grand Lodge"; and

***Whereas*, Brethren subordinate to the authority of this Grand Lodge are still selling and conferring the Cerneau and other degrees pronounced to be irregular, to Master Masons in this Jurisdiction, and are thereby violating the laws of this Grand Body; therefore,**

***Be it Resolved*, That any Mason subordinate to the authority of this Grand Lodge, who shall hereafter take, or receive, or communicate, or be present at, or assist any one to take or apply for said degrees, or any of them, shall be subject, after due trial under the Code, to expulsion from all the rights and privileges of Masonry.**

The above resolution was adopted by an almost unanimous *viva voce* vote.

(The above resolution was written by W. B. MELISH, and given to CHARLES T. LEWIS to introduce into the Grand Lodge, Brother MELISH having other important reports and matters to be presented to the same Session.)

Immediately following the adoption of the above resolution, the following action was had (see page 104, printed Proceedings, Grand Lodge of Ohio, 1888):

Brother E. I. BERTS offered the following resolution, which was unanimously adopted, viz.:

***Be it Resolved*, 1. That a copy of the full report of a joint committee to whom was referred that portion of the Address of the Grand Master**

relating to the installation of certain officers in subordinate lodges, and other matters pertaining thereto; and also the resolution introduced by Brother Charles T. Lewis, relating to so-called Cerneau Masonry, together with the action of the Grand Lodge on said report and resolution, should be forwarded to the Lodges of this Jurisdiction.

2. That in each Lodge, on the evening of the first annual election hereafter, and before the election, it shall be the duty of the W. M. to cause said report and resolution to be read in open lodge, and require the Secretary to certify under the seal of the Lodge, to the Grand Secretary, the fact of the reading of such report and resolution, as above, and the time when the same was done.

The newly elected Grand Master, LEANDER BURDICK, issued the following circular (see page 15, Proceedings of Grand Lodge of Ohio, 1889):

**OFFICE OF THE M. W. GRAND MASTER
OF THE GRAND LODGE, F. & A. MASONS, OF OHIO**

TO THE W. M., WARDENS AND BRETHREN OF:

The great extent of this Grand Jurisdiction, and my business engagements, make it impossible to visit any great number of our Lodges, however much I may desire to do so. I therefore avail myself of the medium of a circular letter through which to address you.

I desire to congratulate you upon our steady and healthy growth, and to assure you that, as a rule, peace, harmony, and loyalty prevail. I give you the gratifying assurance that, in places where one year ago acts of rebellion were committed against the authority of my predecessor, while exercising his constitutional rights and battling manfully to uphold the dignity and integrity of the Grand Lodge, there is now peace and harmony. **There are a few who desire to be recognized as leaders who still talk treason; but the great majority of those who were deceived into enlisting under the so-called "Cerneau banner," and blindly followed bad leaders, are now loyal to their Masonic vows.**

The decisions and official acts of Past Grand Master WILLIAMS, having been approved by the Grand Lodge, and hence having the force of law, are now respected by many who were induced to believe a year ago that they would not be approved. The Grand Lodge not only endorsed the actions of its Grand Master, but went a step further, and adopted the LEWIS preamble and resolution, which make it **a Masonic offence, punishable by expulsion, to visit or affiliate with the so-called Cerneau Body.** The language and actions of the Grand Lodge are plain, and, with few exceptions, its edicts are respected and observed.

While I extend congratulations, I also admonish you not to be misled by **certain anonymous circulars and pamphlets** which have been scattered throughout our Jurisdiction, particular pains having been taken to secure their distribution in certain localities and **with evident intent to mislead.** **These papers abound in insults to the Grand Lodge, are a tissue of mis-**

statements, and it is no wonder their authors were ashamed to append their names thereto.

It has been claimed that good standing in a Masonic Lodge was prerequisite in the Cerneau Bodies, but the following resolution, contained in an anonymous circular recently issued, would indicate that a change had been made to meet emergencies. It reads as follows:

"That expulsion from a Lodge of Master Masons on account of membership in this Consistory or any Bodies subordinate thereto shall not affect his standing as a member of any Bodies of this Rite."

No significance should attach to this or any other resolution purporting to come from said Bodies, as the actions had by the Grand Lodges of Pennsylvania, Kentucky, and Ohio have declared them illegal, irregular, and clandestine.

It is, therefore, ordered that hereafter Masters of Lodges under the jurisdiction of the Grand Lodge of Ohio shall instruct all committees sent out to examine visitors to include in the test oath the following:

"FURTHERMORE, I DO NOT HOLD MEMBERSHIP IN, OR ALLEGIANCE TO, ANY CERNEAU OR OTHER BODY CLAIMING TO BE MASONIC, THAT HAS BEEN DECLARED CLANDESTINE BY THE GRAND LODGE OF OHIO."

Masters of Lodges must recollect that the action of the Grand Lodge in arresting the Charters of Ahiman, Crawford, and Bucyrus Lodges will prevent former members of said arrested Lodges being received as visitors in any Lodge, unless said visitor shall present a certificate of good standing, signed by the Grand Secretary, with seal attached.

Given under our hand and the seal of the Grand Master at Toledo, Ohio, this 12th day of March, A. L. 5889.

LEANDER BURDICK,
Grand Master.

At the Session of the Grand Lodge of Ohio held in 1889, the Grand Master reported:

I am confident that it will be gratifying to the members of this Grand Lodge to know that the position taken by Ohio relative to the organization calling itself "The Ancient Accepted Scottish Rite for the United States of America, their Territories and Dependencies," has been approved by **similar action in the Grand Lodges of Pennsylvania, Kentucky, Colorado, Iowa, Dakota, Utah, Oregon, and District of Columbia.**

Several Grand Lodges have gone still further, and require all Master Masons under their immediate jurisdictions, who are members of "The Cerneau Bodies," to renounce their allegiance to, or membership in, the interdicted Body within a stated time or have charges preferred against them.

(I desire to acknowledge my thanks to Ill.: WILLIAM B. MELISH, 33°, Past Grand Master of Ohio, for the above transcript from the Proceedings of the Grand Lodge.—WILLIAM HOMAN.)

ACTION OF THE
GRAND LODGE OF MASSACHUSETTS
AGAINST SPURIOUS RITES AND DEGREES
AND
IRREGULAR BODIES
(CALLED MASONIC)

GRAND LODGE OF MASSACHUSETTS
OFFICE OF THE GRAND MASTER,

BOSTON, June 29, 1883.

*To the Worshipful Masters, Wardens, and Members of the Lodges throughout
the Jurisdiction:*

It is deemed eminently advisable at this time to issue, for the information of the members of the Fraternity in Massachusetts, a statement of the action taken by the Grand Lodge with reference to spurious and irregular degrees.

During the past few years certain parties, assuming to act by authority, have been selling and conferring spurious, so-called "higher," degrees in various parts of the Commonwealth. These adventurers follow the business from motives solely of private gain, and unfortunately have only been too successful in imposing upon the Brethren; reaping rich harvests from the unscrupulous traffic. A similar trade has sprung up in the irregular conferring of degrees purporting to be identical with those conferred by duly constituted Masonic Bodies recognized by the Grand Lodge. The whole business is calculated to disturb the harmony of the Fraternity, lower its dignity, and subvert its organization.

The Grand Lodge has watched with a vigilant eye transactions so fraught with danger to the peace and prosperity of the Institution. At the Annual Communication, in 1879, Grand Master Welch called the attention of the Craft to the presence in our jurisdiction of parties who were conferring degrees which they pretended were Masonic, and for which they were receiving from the Brethren large sums of money, especially for those of the "Egyptian Rite of Memphis," so called, whose unscrupulous manager, since expelled from Masonry, was boldly advertising in the public prints for candidates for degrees which he had no legal authority to confer.

The judicious and timely remarks of Grand Master Welch upon this subject doubtless saved many a Brother from imposition, pecuniary loss, and consequent mortification; they also seemed to suppress, for a time, these irregular proceedings.

At the Quarterly Communication in March, 1882, the M. W. Grand Master stated that the same business had been renewed by other parties, who were pushing the sale of spurious degrees, turning them into a source of personal emolument, thereby bringing discredit upon the Craft. In alluding to the irregular conferring of degrees, he also reminded the Brethren "that the illegitimate effort to confer Masonic degrees, so that persons may receive them through some by-way, speedily and for a small price, is an old artifice that has been put into practice from time to time, as often as the accessions to our ranks seemed to afford a profitable field for the venture; that these efforts continue till all of the Craft susceptible of being inveigled by them are drawn into the snare, and then are abandoned, and the victims meanwhile are left to struggle with their anomalous position; to encounter the distrust of their Brethren; to engage with them, perhaps, in the most bitter, continuous and unhappy struggles for power and precedence; the end of all which is, and must always be, mortification and enmity in place of that confidence, mutual respect, and harmony which ought ever to characterize our ancient Fraternity."

At the Quarterly Communication in June, 1882, the Grand Lodge, for the purpose of suppressing practices which threatened serious injury to Masonry, adopted an amendment of the Constitutions proposed by Past Grand Master Welch; and at the recent Communication held June 13, 1883, Section 25 of the amendment was amended, with a view to make it more effective, so that the regulation now stands as follows:

PART FIFTH—MISCELLANEOUS REGULATIONS.

Sect. 24. Whereas, this Grand Lodge recognizes no degrees in Masonry except those conferred under the regulations of the GRAND LODGES of the various States and Territories of the United States and the Governments throughout the world; and whereas, it admits the following named organizations to be regular and duly constituted Masonic Bodies, namely:—

The General Grand Royal Arch Chapter of the United States; The Grand Royal Arch Chapters of the several States and Territories of the United States, and the Royal Arch Chapters and other Bodies under their jurisdiction; The General Grand Council of Royal and Select Masters of the United States; The Grand Councils of Royal and Select Masters of the several States and Territories of the United States, and the Councils under their jurisdiction; The Grand Encampment of the United States; The Grand Commanderies of the several States and Territories of the United States, and the Commanderies under their jurisdiction; **The Supreme Councils of the Ancient and Accepted Scottish Rite for the Northern and Southern jurisdictions of the United States, of which Henry L Palmer and Albert Pike are M. P. Sovereign Grand Commanders, respectively, and the various Bodies under their jurisdiction:—**

Now, therefore, it is hereby declared that any Mason who is hereafter admitted, in this jurisdiction, into any other Orders, as Masonic, whether called the Rite of Memphis or by any other name, is acting un-Masonically, and for such conduct shall be liable to be expelled from all the rights and privileges of Masonry, and shall be ineligible to membership or office in this Grand Lodge.

Sect. 25. Any Mason in this jurisdiction who shall confer, communicate, or sell, or assist in conferring, communicating, or selling, or solicit any one to receive or apply for, any so-called Masonic degree or degrees limited to Freemasons, not hereinbefore recognized or admitted, may be expelled from all the rights and privileges of Masonry.

For the better understanding of the points involved in this legislation, the earnest attention of the Brethren is invited to the printed Proceedings of the Grand Lodge of June, 1882, and June, 1883, extracts from which are appended. The able and exhaustive reports of the committees to whom this subject was referred throw a flood of light upon the merits of the question, whether they touch upon law or policy.

It will be seen that, under the provisions of this enactment, a Brother who in any way compromises himself by connection with this forbidden traffic is guilty of un-Masonic conduct, and is liable to expulsion. **The regulation was adopted after the most careful consideration, and is intended to promote the best welfare of the Fraternity.** Faithfully observed, it will prove a most valuable safeguard to the Institution—one to which it may owe its salvation in future years. Intelligent and well disposed Brethren will lend no countenance to any infraction of the Grand Constitutions, and they will prefer that the pure stream of Masonry should run through the regular channels, and that **men should seek the degrees, not because they are cheap, but because they open the door to privileges of priceless value.**

Yours fraternally,

SAMUEL C. LAWRENCE,

Grand Master.

Attest:—

SERENO D. NICKERSON,

Recording Grand Secretary.



GEN. SAMUEL C. LAWRENCE, 33.°

Grand Master, Grand Lodge of Massachusetts, 1881, 1882, 1883.

Member Board of Directors, Grand Lodge of Massachusetts, since Dec., 1869.

Member Board of Trustees Masonic Educative and Charity Trust since 1884.

Grand Commander, Grand Commandery of Massachusetts and Rhode Island, 1894-95.

Grand Minister of State, Supreme Council, Northern Masonic Jurisdiction, 1888-97.

Puissant Grand Lieutenant Commander, Supreme Council Northern Masonic Jurisdiction, since 1897.

Representative of the Supreme Councils, Southern Masonic Jurisdiction, U. S. A., and Italy.

Colonel Fifth Massachusetts Volunteers, in active service from April 19, 1861, to June 9, 1862.

Brigadier-General, in service to August 20, 1864.

Commander, Ancient and Honorable Artillery Company of Boston, 1869.

First Mayor of the City of Medford.

Trustee of Public Library, Commissioner of Sinking Fund, etc., etc.

President Eastern Railroad, 1875.

Director Boston and Maine Railroad and Member of Executive Committee.

Director Maine Central Railroad.

One of the Six Survivors of the Union of the Supreme Councils, 1867.

(Extracts from *Proceedings of Quarterly Communication*, March 8, 1882.)

CAUTION AGAINST SPURIOUS RITES AND DEGREES

The M. W. Grand Master stated that he felt it to be his duty to allude to a matter of great importance to the Craft, though not altogether new.

It would be remembered, he said, that at the Annual Communication, in 1879, Grand Master Welch called the attention of the Grand Lodge to the presence in our jurisdiction of parties who were conferring degrees which they pretended were Masonic, and for which they were receiving from the Brethren large sums of money—especially for those of the “Egyptian Rite,” so called, whose unscrupulous manager, since expelled from Masonry, was boldly advertising in the public prints for candidates for degrees which he had no legal authority to confer.

The judicious and timely remarks of Grand Master Welch upon this subject doubtless saved many a Brother from imposition, pecuniary loss, and consequent mortification; they also seemed to suppress, for a time, these irregular proceedings.

But the M. W. Grand Master added that he had received from trustworthy sources information that the management of these rites had been illegally assumed by other parties, who were propagating them throughout the jurisdiction, pushing the sale of these *quasi*-degrees as fast as possible, and turning them into a source of personal emolument, thereby bringing discredit upon the Craft. Hundreds of the Brethren have been inveigled into taking these degrees by plausible representations, and thousands of dollars have been transferred from their pockets to those of irresponsible adventurers. That these parties, as he had reason to know, are merely speculators—peddlers of alleged Masonic degrees for purely private gain; that such degrees are spurious and illegitimate, and really worthless to the Brethren who buy them; and that the main and final tendency of the whole thing is to breed jealousies and contentions in the bosom of a Brotherhood now prosperous and harmonious.

He further reminded the Brethren that the illegitimate effort to give and get Masonic degrees through some by-way, speedily, and for a small price, is an old artifice that has been put into practise from time to time, as often as the accessions to our ranks seemed to afford a profitable field for the venture; that these efforts continue till all of the Craft susceptible of being inveigled by them are drawn into the snare, and then are abandoned, and the victims meanwhile are left to struggle with their anomalous position; to encounter the distrust of their Brethren; to engage with them, perhaps, in the most bitter, continuous, and unhappy struggles for power and precedence, the end of all which is, and must always be, mortification and enmity in place of that confidence, mutual respect, and harmony, which ought ever to characterize our ancient Fraternity.

That the liability of loss to the Brethren, in mere money, is so great, he felt compelled, on this account alone, to give them this information as a word in season for their protection; but especially because many of the most zealous Brethren are liable to be deceived and caught by these specious pre-

tenders, and so become unwarily the instruments of introducing into our councils discord and dissensions.

He particularly cautioned the younger Brethren to guard against being placed in a false position, and to withdraw their countenance from all pretences to the selling or giving away of so-called Masonic mysteries; for the clandestine Masonry hawked about in the market-places, however sweet it may seem in the taking, will be sure to disgust in the end. The older Brethren, remembering the unhappy state of feeling which existed eighteen years ago, from divisions in the Fraternity, will, of all things, deprecate any repetition of such an experience and will recognize the imperative necessity of warding off this threatening attack upon the harmony and dignity of our beloved Institution.

He further stated that he did not believe that any Brother, who had lately entered into these spurious organizations, had done so from any lack of fidelity to Masonry, or with any thought of the incongruity of the relations it would occasion; for the spirit that impelled the traffic would not be generally understood, nor its unhappy results fully realized, until the mischief had been done.

He had thus brought the matter before the Grand Lodge, feeling that it was one that deeply concerned the welfare of Masonry. He relied upon the wisdom of the Grand Lodge to take such action as is best calculated to suppress practises which aim a direct blow at the best interests of the Order.

PROPOSED AMENDMENTS TO THE GRAND CONSTITUTIONS

R. W. Charles A. Welch, Past Grand Master, stated that the subject so clearly and forcibly presented by the M. W. Grand Master had for some time engaged the thoughtful and serious consideration of many Brethren; that there could be but one opinion as to the magnitude and dangerous character of the evil complained of; that he was satisfied that prompt and energetic action on the part of the Grand Lodge was necessary for its suppression; and for that purpose he proposed an amendment to the Grand Constitutions.

R. W. Brother Welch forcibly presented the necessity for the proposed action, and the beneficial effect likely to result from it. Similar views were urged in brief and earnest remarks by W. Brother Alfred F. Chapman and the Recording Grand Secretary. Thereupon the Grand Master stated that, under the Constitutions, the proposed amendments would be referred to a committee, communicated to the Lodges, and presented for consideration and action at the Quarterly Communication in June next. The following-named Brethren were selected as the committee on this subject:—

R. W. CHARLES LEVI WOODBURY, Past Deputy Grand Master.

“ WILLIAM SEWALL GARDNER, Past Grand Master.

“ THEODORE C. BATES, Corresponding Grand Secretary.

“ LEANDER M. HANNUM, D.D.G. Master, District No. 2.

W. MERRICK N. SPEAR, Master Pacific Lodge.

“ JAMES K. ODELL, Master Amicable Lodge.

“ ALBRO A. OSGOOD, Master Joseph Webb Lodge.

(*From Proceedings, June 14, 1882.*)

R. W. Charles Levi Woodbury, in behalf of the committee, submitted the following:—

REPORT ON PROPOSED AMENDMENT TO THE GRAND CONSTITUTIONS, PART V.—MISCELLANEOUS REGULATIONS

IN GRAND LODGE, June 14, 1882.

The committee to whom was referred the proposed amendment to the Constitutions report:—

Ancient Free and Accepted Masonry, after centuries of struggle, has extended its fellowship into every country of the globe. In every State its Grand Lodge has the obligation to watch and ward for the cultivation of harmony and union among the Craft, and to protect it against wayward contention, conflicts, dissension, and envy among the members of its Lodges.

The cohesion of Freemasonry is the important object for which Grand Lodges were created, and the end for which their wisdom and prudence ought to be exercised. The Craft cannot be torn and rended by internal conflicts without the whole structure tottering toward its fall.

WHAT ARE MASONIC INSTITUTIONS?

The gravest part of this duty of maintaining the cohesion of Freemasonry devolves upon the Grand Lodge. In this view it inquires what are Masonic Institutions other than the Grand Lodges? They are understood to be **regular and duly constituted organizations for the practice of Masonic mysteries, built upon the basis of the Ancient Free and Accepted Masonry, admitting none to initiation who are not already initiated into Masonry under the auspices of a regular Grand Lodge, who are eligible to membership only whilst they retain their Masonic character in such Grand Lodges, and who forfeit it when expelled from such Grand Lodges.** The Grand Lodge does not charter them, regulate their ritual, or prescribe their legislation. So far as they are a Chapter, an Encampment, or a Council, they are independent Bodies. Because they are independent the Grand Lodge must consider whether the allegiance they ask from the Fraternity will be injurious to that due to itself as the sovereign representative of the Fraternity.

The Grand Lodge acts upon such independent Bodies as one nation acts on another, by treaties of fraternity and peace, or by declaring non-intercourse, or by absolute embargo; but on the members of these Bodies within its jurisdiction it acts directly with all the power of the whole of Free and Accepted Masonry of the jurisdiction.

It is only by the tacit or direct consent of the Grand Lodge that such independent Bodies are permitted to seek for initiates or to make proselytes among the Lodges of its jurisdiction, or that any Mason in its allegiance is permitted to enter or remain in the ranks of such a Body. When that is cut off such a Body must die.

When the conduct of such an independent institution disturbs ancient landmarks, or interferes with the policy of the Grand Lodge in a way that

jeopardizes the peace, harmony, or interests of her Masonic Fraternity, it is clearly the duty of the Grand Lodge to protect her landmarks and Fraternity adequately to the injury menaced, even by denouncing any further recognition of the Body, and by expelling all of her Masons who remain in the offending Body, should such a course be thought necessary.

It is an old and sound doctrine that there is no Mason within the boundary of the State who is not within the jurisdiction of the Grand Lodge, and amenable to it for his conduct.

Your committee are a little emphatic on this, that it may be seen that Masonic intercourse and recognition for more than one or two generations have been, and now are, extended by the Grand Lodge to the Chapters, Encampments, and Councils declared by the amendment to be regular, and in our Lodge-rooms their members receive all the privileges of visiting Brethren in good standing. **We have often accepted the escort on public occasions of some of these Bodies, have provided accommodations for all of them, and in every way exchanged the courtesies and associations usual between independent Bodies related in a similar manner.**

MULTIPLICITY OF DEGREES

It is a serious question whether the multiplicity of self-constituted and secondary degrees that cling to Freemasonry has not already become a grievance in many ways, requiring the regulating hand of the Grand Lodge.

It is claimed by many that this multiplicity distracts the attention of the Brethren, prevents the concentration of their zeal on the practice of Blue Masonry, and impairs the progress of the works of humanity and charity by which Freemasonry strives to perform its social duties; that it takes up too much time to be members of many of the Bodies conferring them; that often the point sought to be illustrated is not of sufficient consequence to justify an organization for the purpose; that money paid for such degrees is wasted by the payer, and of no practical benefit to Freemasonry or to himself.

The force due to these suggestions exerts its energy on the toleration of further additions to the number of these derived and secondary organized rites.

The settled habits of our Fraternity, derived from our wise predecessors, have long encouraged the illustration of certain of its mysteries by organizations now thoroughly incorporated into the system of Masonry, each moving in harmony and unison in its own orbit around the Grand Lodge, regularly as planets move around a central sun.

The recognition in the proposed amendment of the regular and duly constituted character of the Chapter, Commandery, Council, and Scottish Rite, appears just.

The two evils now beginning to afflict Freemasonry are not of their making. One is this hawking of degrees in pseudo Bodies, with new rituals, professing to be Masonic. Second, efforts to establish rivals to Masonic Bodies already in existence, and to wage within our membership a contest with the older and well-established Bodies for recruits to fill their ranks.

The former of these evils is too often set on foot for personal ends, by some restless person, and not unfrequently whose entire object is a mere hawking around of pretended degrees to raise money for personal ends—a bogus operation to plunder the unwary among the Craft.

In the rituals of the legitimate and ancient Bodies, all of true Masonry that can be taught by ritual is already included. Should it be urged that “new rituals” imply new lights in Masonry, the reply is obvious, that as guardians of the ancient landmarks, the Grand Lodge ought to have exercised some judgment on such pretences before they are advertised and inculcated among the Craft as proper objects for Masonic culture or to spend time and money upon.

Heretofore this Grand Lodge has frequently driven off bogus, clandestine, and expelled Masons; has recognized or refused intercourse with Bodies claiming to be Masonic, and has forbidden association with or visiting such Bodies; acting not only on considerations founded upon the regularity and legality of such Bodies, but on others drawn from its views of the best Masonic interests of its own members, or from the conduct of the Body in question. **How much insidious mischief and matter of evil tendency has been nipped in the bud by timely action!**

Nothing can be more derogatory to the generous and unselfish character of Freemasonry than the hawking of degrees for personal gain.

Our honored and respected Grand Master, at the last Quarterly Communication, expressed his views on the hawking of one of these “new lights” in this and neighboring jurisdictions:—

“Hundreds of Brethren have been inveigled into taking these degrees, by plausible representations, and thousands of dollars have been transferred from their pockets to those of irresponsible adventurers. That these parties, as he had reason to know, were speculators—peddlers of Masonic degrees for purely private gain; that such degrees are spurious and illegitimate, and really worthless to the Brethren who buy them; and that the main and final tendency of the whole thing is to breed jealousies and contentions in the bosom of a Brotherhood now prosperous and harmonious.”

Grand Master Welch, in 1879, also warned the Brethren against unscrupulous parties who were attempting to spread illegitimate degrees in this jurisdiction; but a warning is not always equally effective with an order of the Grand Lodge, on those whose hearts are not single in the good of the Rite, and further inaction by the Grand Lodge will prove injurious to the real interests of Freemasonry. **Brethren zealous and inexperienced, without knowledge of the real character of that which they are invited to partake in, often only too late realize they have been led astray.**

Counterfeit organizations, claiming to be the legitimate and well-known Bodies whose names they usurp, have lately sprung up and been pressed by adroit schemers on Blue Lodge Masons with large appeals to the cheapness of the degrees they offer.

Counterfeits are never cheap to the honest taker. The unwary do not recognize that this cheapness is because the parties offering the degree know it to be bogus, and that it will not enable the receiver to gain admittance into the great and respectable Masonic Fraternity it falsely purports to represent.

Nor do they, till through a bitter experience, learn that the very receiving of such a degree renders them suspect and impure to the genuine Order throughout the world.

Ought the Grand Lodge to permit its Lodges to be profaned by the play of schemes like these?

The longer the players can act with impunity the bolder will become their play, and the more numerous will be their victims.

At present we have heard of two such counterfeits; but impunity and success will inspire schemers to establish rival Bodies to all the Rites recognized by the Masonic Fraternity, and pour into every Asylum and Chapter seeds of schism and division to promote their deluding arts, and spread in these organizations, as well as in our Lodge-rooms, faction and rivalry, until discord, broil, and hatred shall replace peace and harmony among the Craftsmen. Masonic legislation in every country of the world has determined that the interest of all legitimate Masonic Bodies is to preserve the peace and the forums of the jurisdiction of each from invasion or rivalry. In the harmony thus created lies the strength of Masonry. During all of the past century the Grand Lodge of Massachusetts has been the foremost in pressing these noble principles of reciprocal good-will and of Masonic obligation to our neighbors.

Your committee report that in their consideration there is a Masonic duty on this Grand Lodge as representatives of all the Masons of Massachusetts:—

1. To protect the Bodies of the Rite recognized as regular and duly constituted from injury or invasion fomented in or proceeding from this jurisdiction, and for this purpose to protect our Lodges from becoming forums whence schism, rivalry, or invasion of the well-defined spheres of such Masonic organizations shall be propagated or recruited.

2. To prevent our Lodges from being disturbed or distracted by the agitation within them of unfriendly designs against regular Masonic institutions existing in recognized friendly relations to this Grand Lodge.

3. To protect the Lodges from the entry of causes of discord and contention in their midst, and to protect the Craftsmen against impostors and imposition attempted in the name and disguise of Masonry.

4. To discourage and repress un-Masonic conduct towards Brother Masons, and to preserve the just and upright righteousness of the Freemasonry practised in Massachusetts.

Who, having the option before him, would prefer to subject the strength of his Lodge to the rending force of faction and discord, rather than relieve it by prudent measures of such strains? Every member living in this State of the regular Bodies threatened belongs to some one of our Lodges. **The schismatic rival or bogus schemers depend on obtaining recruits from our Lodges for strength and means; here they carry on their secret work, and hence the distraction falls mainly on our own Lodges; here friendships are in danger; here the collisions will take place, the rage be engendered, Brother be set against Brother, and the harmony of Masonry be crushed by broil, hatred, and faction.** This is no imaginary picture. The many among us who recollect the strain brought on the Lodges many years ago in consequence of a division in one of the regular Masonic

Bodies, very happily long since healed, will not neglect the warnings of our honored Grand Masters against tolerating the persistent effort to create within our Lodges rival and hostile camps.

The good name and safety of Masonry demand that the Grand Lodge, for its own sake, shall stop these unseemly and un-Masonic proceedings, which clearly militate against its own peace and harmony.

The policy of the ancient landmarks excluded discussions on politics and theology from Lodges, in order to promote the fraternal spirit on which the cohesion of Freemasonry has since rested. Until it can be shown that the fraternal spirit has ceased to be desirable, this Grand Lodge must maintain its conservative character, and with a firm and vigorous hand suppress conduct that threatens its cohesion.

Your committee, therefore, report as their conclusion that there is no doubt of the constitutional power of this Grand Lodge to control the intercourse of the Freemasons living within its jurisdiction with any professed Masonic Body, either within or without the jurisdiction; nor is there a doubt of the authority of this Grand Lodge in its discretion to recognize or refuse recognition to, or even to declare clandestine or illegal, any organization that may claim to be Masonic in its character. These powers have been too often exercised within historical periods to be doubtful now.

Your committee have carefully considered the proposed amendment to the Constitutions, and in their opinion it is adequate to curb the evils against which it is directed. Doubtless the intention of the mover was that the prohibition in it should regulate the future action of Masons, after its passage, and not their past; the committee have therefore changed it by adding the adverb "hereafter" to make this distinct.

The Masonic Bodies, of which the amendment reaffirms the regular and duly constituted Masonic character, are widely known in the Fraternity as having long and loyally co-operated with this Grand Lodge in useful Masonic work.

Doubtless there are some other Masonic degrees in use, to a small extent, not so well known among the Fraternity, which are not liable to the imputations of fraud or intrusion on the field of other degrees. Should the Grand Lodge adopt the pending amendment it will then, more properly than now, be in the power of such Bodies to have their claim for recognition presented to, considered, and determined by the Grand Lodge. Your committee has not prejudged or prejudiced them.

Your committee report the amendment in the same draft in which it was referred, with the exception that in Section 24, after the words "it is hereby declared that any Mason who is" the word "hereafter" ought to be inserted.

Respectfully submitted,
 CHARLES LEVI WOODBURY,
 WILLIAM S. GARDNER,
 THEODORE C. BATES,
 LEANDER M. HANNUM,
 MERRICK N. SPEAR,
 JAMES K. ODELL,
 ALBRO A. OSGOOD,

Committee.

The M. W. Grand Master put the question upon the adoption of the amendment proposed by the committee—to insert the word “hereafter,”—and it was carried unanimously in the affirmative.

Upon the question of the adoption of the amendment as amended, the Grand Master ordered the roll of officers, permanent members, and Lodges to be called, whereupon the whole number of votes given was three hundred and forty-seven, of which three hundred and nineteen were in the affirmative, and twenty-eight in the negative. The Grand Master accordingly declared the amendment adopted.

(From Proceedings, June 13, 1883.)

REPORT ON AMENDMENT TO GRAND CONSTITUTIONS

R. W. Charles Levi Woodbury, in behalf of the committee, submitted the following report:—

The undersigned, a committee appointed to report upon an Amendment to the Grand Constitutions, Part Fifth, Section 25, proposed by R. W. Bro. Welch, have duly considered the subject, and respectfully submit the following report:—

The section sought to be amended, is an appendix to Sect. 24, and must be considered in its relations to that section in the Miscellaneous Regulations. That section provides as follows:—

“SECT. 24. Whereas, this Grand Lodge recognizes no degrees in Masonry except those conferred under the regulations of the GRAND LODGES of the various States and Territories of the United States and the Governments throughout the world; and whereas it admits the following-named organizations to be regular and duly constituted Masonic Bodies, namely:—

“The General Grand Royal Arch Chapter of the United States; The Grand Royal Arch Chapters of the several States and Territories of the United States, and the Royal Arch Chapters and other Bodies under their jurisdiction; The General Grand Council of Royal and Select Masters of the United States; The Grand Councils of Royal and Select Masters of the several States and Territories of the United States, and the Councils under their jurisdiction; The Grand Encampment of the United States; The Grand Commanderies of the several States and Territories of the United States, and the Commanderies under their jurisdiction; **The Supreme Councils of the Ancient and Accepted Scottish Rite for the Northern and Southern Jurisdictions of the United States, of which Henry L. Palmer and Albert Pike are M. P. Sov. Grand Commanders respectively, and the various Bodies under their jurisdiction:**

“Now, therefore, it is hereby declared that any Mason who is hereafter admitted, in this jurisdiction, into any other Orders as Masonic, whether called the Rite of Memphis or by any other name, is acting un-Masonically, and for such conduct shall be liable to be expelled from all the rights and privileges of Masonry, and shall be ineligible to membership or office in this Grand Lodge.”

The Sect. 25, which is an appendage, is as follows:—

“SECTION 25. Any Mason in this jurisdiction who shall hawk and sell

any of the degrees, so called, hereinbefore forbidden, calling them degrees in Masonry, may be expelled from all the rights and privileges of Masonry."

The amendment proposed by R. W. Bro. Welch is as follows:—

"SECT. 25. Any Mason in this jurisdiction who shall confer, communicate or sell, or assist in conferring, communicating or selling, or solicit any one to receive, or apply for, any so-called Masonic degree or degrees, limited to Freemasons, not hereinbefore recognized or admitted, may be expelled from all the rights and privileges of Masonry."

Thus it appears that this Grand Lodge of the Free and Accepted Masons of Massachusetts, by Sect. 24, has determined there shall be no Masonic intercourse held by its Fraternity and organization, with any Bodies or rites claiming to be Masonic, whose regularity, legality, and Masonic quality have not previously been accepted and confirmed by this Grand Lodge.

Neither Sect. 25, nor its proposed amendment, in any way modifies the Constitutional doctrine of this Grand Lodge thus set out; they merely relate to the measure of punishment to be awarded for certain defined violations of the will and pleasure of this Fraternity in Grand Lodge thus distinctly declared.

As a general proposition it cannot be denied that any Brother of the Fraternity who wilfully violates any Masonic injunction put upon him by competent authority does act "un-Masonically," and that every one who directly or indirectly aids and abets him in such wilful violation is equally guilty of un-Masonic conduct. It is morally as offensive for a Mason of this Fraternity to propagate and disseminate a forbidden thing among the Brethren, as it is for one of them to receive it from him; and Freemasonry in its general powers is competent to punish such offences.

The power and duty of the Grand Lodge to enforce obedience to its Constitutions by Masonic punishment distinctly appears in Sect. 21, Part V.:—

"A Lodge or Brother offending against any law or regulation of the Craft, or of this Grand Lodge, to the breach of which no penalty is attached, shall, at the discretion of the Grand Lodge, be subject to admonition, suspension, or expulsion."

This plain language must remove all doubt from every intelligent mind of the power of this Grand Lodge to decree the measure of punishment that shall be awarded for such a Masonic offence.

The intention of the party who violates a Masonic law ought to have weight in awarding the due measure of punishment. It has in the criminal laws of all nations, and Sect. 21, whilst it gives the sword of justice, also enables the Grand Lodge to apply the attributes of mercy whenever there is an honest claim for its exercise.

When obedience to the laws and regulations fails among the Craft, and when the Grand Lodge irresolutely fails to enforce its authority, the Institution will become a rope of sand, and the decay of Freemasonry is at hand.

Your committee, in considering the Amendment and the circumstances which led to its proposal, have thought that a brief review of the principles and precedents for this authority, exercised by this Grand Lodge, would inform the faithful of its solid grounds, and might enable those whose want of such knowledge has made them the prey of designing misrepresentation,

to recognize their false position towards the Craft, renounce their errors, and return to their due allegiance to this Grand Lodge.

As far as we can learn, two grounds are urged on Masons to induce them to disobey Section 24 of the Constitutions: that the Grand Lodge has no right to meddle with other Bodies professing to be Masons, and no right to control its Masons as to what other Bodies, professing to be Masons, they shall enter or associate with; next, that if they violate the laws and regulations of this Grand Lodge, no power to punish them exists. The error and evil tendency of such opinions will be readily manifest.

The organization of Freemasonry has been the growth of ages. The doctrines are kept true to their original purpose, and the benefits of Masonry are exclusively reserved to those who have obtained its mysteries in a lawful way and from a lawful source. Within a century and a half its organization has spread into every nation professing to be civilized. A lawful Brother of a legitimate Body of the Institution may go where he will, in foreign countries, with the certainty that he will find Brethren of the Craft who will admit his claims and reciprocate Masonic courtesy. This cosmopolitan Fraternity is created through the Grand Lodges of the Craft in the several States and nations recognizing and reciprocating with each other. The lawful Freemasons of a political State have the Masonic right to form into a Grand Lodge for that political State, and within it to possess the exclusive right to practise Freemasonry and make laws for the government of the Craft at home, and for controlling the intercourse of its Masons with those of foreign countries, or of different Rites.

New Grand Lodges obtain a place in the Masonic Commonwealth by the recognition of the previously existing Grand Lodges, that the applicant has been lawfully organized in a territory which it was lawful for it to occupy, and that it practises the legitimate ancient Masonry and performs its Masonic duties. One quality of a Grand Lodge is its exclusive right to practise the Rite in the territory for which it is recognized.

Recognition by other Grand Lodges involves as part of the Masonic compact it implies:—

1. That the aspirant is recognized as the only sovereign power in that territory.
2. That the recognizing powers will not hold intercourse with or countenance any rival grand Body, or any rebellious schism against that Body, in the territory.
3. That they are satisfied and admit the Masonry professed by the aspirant is faithful to the landmarks, and lawfully acquired.
4. That the new Grand Lodge will not innovate on the Rite, that it will respect and maintain the exclusive sovereignty of each of the recognizing Bodies, and affiliate with none as Masons, of the territories of the other Grand Lodges, who are not in full communication with the Grand Lodge thus recognized as the exclusive Masonic authority for the territory its jurisdiction includes.

Freemasonry is thus a Commonwealth of distinct Grand Lodges, pervading the earth in the exercise of its fraternity and charity among its legitimate Brethren, bound together by solemn Masonic treaties.

How is this made effectual, and how are lawful Brethren distinguished from impostors or the unworthy?

It is by very much the same means as intercourse is kept up between different nations, that is, by treaties recognizing each other as Sovereign States, establishing amity between them.

There is a Law of Nations among Grand Lodges to respect the exclusive territorial rights of each other, a system of guarantees against invasions of their territorial rights, and against insurrection or spurious and clandestine Masonry at home.

Where a Grand Lodge breaks its pledge or fails in its duty to another Grand Lodge, the international remedies, of remonstrance, non-intercourse, or withdrawal of the right hand of fellowship are the means, in the hands of the offended and of impartial Grand Lodges, of censure, and compelling a return of Masonic harmony.

The weapons of war, the cannon, the sword and the rifle, have no place in our tactics. Like the congregational churches in their internal organization, the extending of fellowship and the withdrawal of fellowship are the sole means of securing harmony and union; and among the Grand Lodges have been the successful means.

Thus the Grand Lodges, as do the Executive and Senate of the nation, perform the exclusive duty of regulating the foreign Masonic intercourse of their Brethren, with those professing a Masonic character; and whether its decisions favor commerce or non-intercourse the members of the Fraternity are bound by their loyalty to act on the subject-matter as its Grand Lodge shall prescribe.

This great Commonwealth of Sovereign Masonic Bodies, this vast Brotherhood of their respective members, fraternizing in the cause of humanity, and the preservation of the purity of these solemn Masonic doctrines, teachings and rites, in every part of the world, necessarily depend on the power and authority of each of the Grand Lodges to act beyond its own Lodges, and beyond its own territorial limits, on other than its own Masons, and also on its own Masons in their relations to other Bodies or societies or persons professing to be Masonic, whether at home or abroad, alike to acknowledge or denounce their pretensions, and to permit or forbid its members to hold Masonic intercourse therewith.

The Revolutionary Carbonari and Forestieri were denounced as un-Masonic.

This does not interfere with the civil and religious associations and liberty of a Mason; it leaves these as the Old Charges left them; but, as in this Great Republic, whose flag our Craftsmen helped to plant among the national emblems of civilization and government, every citizen must be faithful to this government, who made him its citizen, in his relation to all others, so the Freemason in Masonic matters has pledged his allegiance to the Craft which made him a Mason, and must take his guidance from its Grand Lodge in Masonic matters.

Referring to the history of this Grand Lodge, these various powers have been so frequently called into action that it would be too tedious to cite every example; a few illustrations must suffice.

In 1802, and for years after, on the title-page of our Annual Proceedings, this Grand Lodge styled itself as "in union with the Grand Lodges of Europe and America." A year or two after that we find a communication from the Grand Lodge of England, notifying us of a Masonic impostor in England with a forged Charter, and warning this Grand Lodge against crediting him or the Charter. She also styled herself in the Preamble as "in union with the Grand Lodges of Europe and America."

RECOGNITIONS OR REFUSALS BY THE GRAND LODGE OF MASSACHUSETTS

1849. This Grand Lodge, in 1849, when examining the dissensions of the Craft of New York as to regularity declared, "A Grand Lodge legally formed and organized has, from high antiquity, ample right to bear Masonic rule over those subject to its jurisdiction."

Its resolutions recognized the Grand Lodge over which John D. Willard presided, and further declared, "That we will continue to hold fraternal communication with that Body, and with no other claiming similar authority in that State."

In 1851, the St. John's Grand Lodge subsided into the Grand Lodge of New York.

1853. The Grand Lodge of Massachusetts denounced as illegal and spurious the following organizations in New York:—

1. The Phillips Grand Lodge.
2. St. John's Revived Grand Lodge.
3. Hamburg Grand Lodge.

4. Two spurious Bodies of the Scottish Rite, namely:

St. John's, No. 18, and La Sincérité, No. 2; including in all, so far as it was informed, twenty-nine unlawful Lodges.

The Grand Lodge of Massachusetts adopted also protective measures to enforce the non-intercourse between its Brethren and them:—

1. Not to receive any New York visitors who have not a certificate from the recognized Grand Lodge that the visitor was regularly made under its authority; that he is now in regular standing as a Mason; that he is no schismatic or disturber of the harmony of the Craft, but true to his allegiance and obedient to the Grand Lodge of New York.

2. Any Mason made in an irregular Lodge must bring a certificate from the lawful Grand Lodge that he has been lawfully "healed" and obligated; that he is now in good and honorable repute and standing as a Mason, obedient to the laws, and acknowledging the jurisdiction and supreme authority of the aforesaid lawful Grand Lodge of New York.

3. The Lodges of Massachusetts, under penalty of forfeiture of Charter, are forbidden to receive as visitors, or hold Masonic intercourse with, any persons hailing from New York who do not furnish evidence as above required of their present regularity and good standing as Masons.

Without going into the details, we should state that every Grand Lodge in the Union, with one exception, acted in the same way as the Grand Lodge of Massachusetts did toward the insurgent and clandestine

opposition to the exclusive authority of the Grand Lodge of New York, and refused Masonic intercourse with its opposers.

The exceptional Grand Lodge withheld its opinion, and offered to mediate, if all parties would agree to abide by its decision, which they would not do.

1856. *Canada.*—Massachusetts refused to recognize the so-called Grand Lodge of Canada, and voted that “the Lodges and individual Brethren under this jurisdiction are hereby strictly forbidden to hold any Masonic communication with said illegal Body, or with any Lodge, or any individual having any connection therewith.”

Massachusetts recognized the authority of the Louisiana Grand Lodge in the denunciation of the spurious Scottish Masonry of Foulhouze in that State, whom she expelled as un-Masonic from her Lodges whilst and when she recognized the Grand Consistory of the Southern jurisdiction of the United States over the Scottish Rite in that State, and in 1869 declared the Foulhouze Body “a spurious and non-Masonic Body, and that no person claiming to be made a Mason through its authority has any right to claim the fraternal privileges of Freemasonry.”

1865. The Grand Orient of Portugal—Count de Paraty, 33°—was officially recognized by the Grand Master.

1867. Recognition of the Grand Lodge of *Nova Scotia*, and after of *New Brunswick*. The former had before been refused because it violated the vested right of another Grand Lodge; but, after remedying this, it was accepted.

Canada.—Twice, long troubles about the recognition.

1875. *Italy.*—Numerous difficulties. We refused to recognize seceding Lodges in Palermo, Tuscany, etc. We denounced their recognizing spurious Grand Lodges in the United States.

1869. This Grand Lodge reviewed, and again declared the so-called “**Supreme Council of Louisiana, established by one Foulhouze in the territory of the Southern jurisdiction of the United States,**” a **spurious non-Masonic Body**, and that no person claiming to be made a Mason through its authority has any right to claim the fraternal privileges of Freemasonry. The Supreme Councils of the Southern and Northern jurisdictions had also declared this Body “spurious and impostors”; so also had the Grand Lodge of Louisiana.

1876. *Ontario.*—This Grand Lodge declared that a Body calling itself the Grand Lodge of Ontario was a “spurious Body,” and refused it recognition. This refusal was twice repeated.

1878. *New South Wales.*—This Grand Lodge, on the remonstrance of the Grand Lodge of Scotland, after examination, refused to recognize this so-called Grand Lodge, and still refuses.

1882. *Colon.*—This Grand Lodge refused to recognize any other Grand Lodge in Cuba than the United Grand Lodge of Colon and the Island of Cuba.

The Grand Orient of Spain, whose Grand Master was Juan Antonio Perez, was denounced as illegitimate, and unrecognized by this Grand Lodge.

This Juan Antonio Perez is the head also of the so-called Supreme

Council of Spain, which is unrecognized by the Northern and Southern Supreme Councils here.

1861. This Grand Lodge recognized the Grand Lodge of Chili as the supreme head of Scottish Masonry in that Republic, and directed its own Lodges there to so recognize it and reciprocate with it.

In 1872, after ten years' experience, it repeated the recognition, and at the same time said that the rites and government were too different for the York Lodges to merge into that Grand Lodge; in 1882 this was still in force.

There are several instances where this Grand Lodge has denounced spurious and clandestine Masonry attempted to be started in this jurisdiction, and forbidden any Masonic intercourse with its members. Prince Hall's successors have frequently been declared "spurious and clandestine," and other Grand Lodges have backed up our declaration.

Androgynous Masonry has three times been declared un-Masonic by Grand Masters. Gardner, G. M., said, "They stand before the enlightened Craft either as traitors or impostors." Your committee cite these instances, among an infinitely greater number equally in point, that less experienced Brethren may see that the powers of this Grand Lodge to declare what societies shall be recognized as Masonic by the Brethren of this jurisdiction, and who shall be excluded from their Masonic intercourse, are as old as our Provincial days. The same authority has been held by the other Grand Lodges of the states and nations of the world.

Without making any general search we cite the following sample instances:—

1795. Pennsylvania Grand Lodge, then working all the York degrees, blue and chapter, put down a Grand Chapter started by one Molan, denounced it as spurious, and took away three warrants of Lodges concerned in it.

1798. The Grand Lodge established her own Grand Chapter.

In England and Ireland Chapter Masonry has been and continues under the control of the Grand Lodge. At the union of 1813 the two Grand Lodges, Ancients and Moderns, both recognized the Royal Arch degree as a lawful part and completion of Craft Masonry. They had both practised it before. They also recognized *Templar* Masonry.

Ireland recognizes the Scottish Rite directly; so, Mr. Hughan thinks, does England.

Ireland prohibits, as unlawful, all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, not held by virtue of a Warrant or Constitution from the Grand Lodge, or from one of the Masonic Grand Bodies, recognized by and acting in Masonic union with it.

1876. The Grand Lodge of Scotland informed the Provincial Grand Master of New Zealand that it did not recognize the Grand Orient of Egypt, and directed him to discountenance the Lodges it had formed in New Zealand, and warn the Lodges under his jurisdiction from having anything to do with it. (The Grand Orient of Egypt dabbled in the Rite of Memphis.)

1858. Louisiana Grand Lodge declared herself the governing power of Symbolic Masonry in that State; *recognized* the Grand Consistory of the Supreme Council for the Southern Jurisdiction of the World, as a lawful Masonic Body; **denounced all who refused obedience within this juris-**

diction to the Grand Lodge, and expelled all who adhered to Foulhouze's Council, including their own Grand Secretary.

1875. *Wisconsin* refused to recognize the Grand Orient of Hungary, or a Grand Lodge in the Indian Territory.

1853. *Ohio*.—Resolved that any Bother conferring the so-called side degrees is in all cases a proper subject of Masonic discipline, and Bro. Carson says this stands to this day effectually.

1857 and earlier. *Mississippi*.—The Constitutions forbid the holding of Masonic communication with any Mason residing in Louisiana, unless upon sufficient proof that he belongs to a Lodge under the authority of the Grand Lodge of Louisiana, and upon proof that he does not belong to, or hold any communication with, any Lodge working in that State under authority not derived from the Grand Lodge, or the members or initiates of such Lodge.

1853. *North Carolina* passed similar resolutions as to Louisiana Masons.

1856. *Vermont*.—The Grand Master and the Grand Lodge refused to recognize a Mason made in a clandestine Lodge in Massachusetts, not recognized by this Grand Lodge, or permit him to visit or be received Masonically in that State.

1849. *Maryland* recognized expulsions by the Grand Chapter for moral offences, and enforced them in her Lodges.

1875. *Wisconsin*.—Her Constitution provided, "The conferring in any Lodge of what is known as side degrees is forbidden." The Grand Master refused to permit Eastern Star degrees to be conferred, and the Grand Lodge approved, and directed him stringently to enforce the Constitution and laws against "side degrees."

1860. *Mississippi* denounced the French degree of "Louveton" or Masonic baptism, as un-Masonic.

1866. In the Grand Lodge of Pennsylvania, March 5, on the recommendation of the Committee on *Landmarks*, it was *resolved*, "That no member of the Masonic Fraternity under the jurisdiction of the Grand Lodge of Pennsylvania has the right to visit any assemblage or collection of individuals claiming to be Masons, when such assemblage or meeting is not sanctioned by the Grand Lodge of Pennsylvania, and that any communion or Masonic intercourse with such clandestine assemblage or meeting is a plain, palpable, and flagrant violation of the most solemn duties and obligations of the Craft."

The next resolution directed all thereafter violating this to be brought to trial and expelled.

1876. Pennsylvania Committee on Landmarks reported that Masonic recognition be withheld from the Grand Orients of France, Egypt, and others, including the Lodge of Memphis.

1883. Pennsylvania Grand Lodge, March 14, recalled to the attention of the Fraternity her decision of 1866. The following is the language of the Grand Master: "In view of the fact that certain persons are endeavoring to introduce within the jurisdiction of this Grand Lodge certain Orders, Rites, Degrees, Mystic Shrines, with their ceremonies and ritual, claiming to be Masonic, I fraternally call your attention to the decision of this Grand Lodge as adopted March 5, 1866, on the recommendation of the Committee on Landmarks, as follows"—(See quotation above.)

Sometimes, too, has our own Grand Lodge, for cause, withdrawn its recognition of another Masonic Body, as in the case of the Grand Orient of France.

We find, also, other Masonic Bodies exercising these powers ; as, the Grand Chapter of Wisconsin in 1868 ; the Knights Templar of that State in 1859 ; the Commandery of Ohio denouncing Bodies whose legality they denied, and forbidding any Council or Commandery to receive any candidate or visitor who, in any manner or in any way, is concerned in such clandestine degrees, and that no person shall be installed into any office under the jurisdiction who is in any way connected with such clandestine degrees.

The Grand Chapter of Wisconsin, after recognizing the Masonic character of the same Bodies that this Grand Lodge does by Sect. 24, denounces the Rite of Memphis and all irregular degrees, prohibits all Royal Arch Masons from holding Masonic intercourse with *any* Companion who has received or shall receive such Rite of Memphis or other degrees, until he withdraws therefrom in open Chapter, and provides no action shall be taken on the petition of any Master Mason who holds such degrees, or refuses to renounce them *in writing*.

In Ohio, the Grand Commandery, in its Constitutions of 1868, prohibits its members from receiving or holding to degrees conferred as Masonic by any Bodies other than those named in Section 24, Part V. of our Constitutions ; and this, too, under pain of expulsion.

The recognized Supreme Councils of the two jurisdictions in the United States early in this century decided to admit none into their Rite, who had not passed the degrees that are taught by this Grand Lodge, and in this jurisdiction and elsewhere have loyally abided by this standard test of Freemasonry for its ranks.

After these, which are but a few of the hundreds of illustrations that might be arrayed, the clamorous assertion that no such power exists to pass on the Masonic pretensions of other Bodies who, or whose members, seek intercourse with the Brethren this Grand Lodge represents, or to restrain its Masons from intercourse with Bodies which it holds to be clandestine, spurious, or hostile, comes either from deplorable ignorance of Freemasonry, or from a desire to deceive unwary Masons and debauch their integrity.

This Grand Lodge, in the exercise of its usual powers to avert an impending evil, inserted an Article in its Constitutions forbidding any Mason under its authority from taking or receiving Masonic degrees in this jurisdiction, from any Order, Rite, Society, or persons, professing to be Masonic, not having been admitted by the Grand Lodge to confer them on Masons of its jurisdiction.

The Constitutions of the Grand Lodge at that time expressly declared (Part I., Article IV.) "The Grand Lodge, as the Supreme Masonic authority in this Commonwealth, is invested with certain original, essential, and unalterable powers and privileges. Among these is the power of (1) enacting laws and regulations for the governing of the Craft, and of altering, repealing, and abrogating them ; (2) the inherent power of investigating, regulating, and deciding all matters relative to the Craft or to particular Lodges, or *individual brothers* ; (3) of expelling Brethren."

It was her lawful duty to preserve the peace and protect Masonry in her jurisdiction from pollution. The method adopted, of prohibiting all species of Masonic intercourse with the excluded objects and persons, was an effective and usual Masonic way of accomplishing its purpose. Such regulations were in the interest of her own Craft. Who can doubt that Blue Lodges will be benefited by a more thorough concentration of the energies and generosity of their members, or that the policy of cultivating other degrees at the expense of Blue Masonry ought to have a limit? The Grand Lodge did not doubt it, and she made a limit. A policy of shutting the eyes and folding the arms would let tares and cheats thrive among the wheat and choke the good plants. The Grand Lodge acted to preserve Masonry and prevent chaos. Shall the Grand Lodge renounce the arms with which it has hitherto protected Freemasonry? Can it be denied that if the Grand Lodge had allowed the caprices of individuals to multiply what each may be pleased to invent and call "higher degrees" at their pleasure, and engraft them upon the substructure and foundation of Blue Masonry, the Grand Lodge and its Masonry would soon fall into contempt and neglect; that piratical invasions of the exclusive rights of those Bodies with whom she had long lived in peace and amity would be encouraged; and that Freemasonry, now prosperous and popular, might become an abomination to civilized and peaceful society?

Who shall protect Masonry when the Grand Lodges refuse to protect it? This Grand Lodge, by a vote of three hundred and nineteen to twenty-eight, adopted Section 24 into her Constitutions, and the intelligent and faithful Blue Masons of this jurisdiction have acknowledged its wisdom, and bowed to its authority.

Your committee have been pained to learn that a few Brethren, from ignorance of Masonic law, or some defect of character, persist in giving personal aid, comfort or support to the spreading among the Masons of Massachusetts of the rites, societies, etc., condemned by the Grand Lodge, and claim that it is not contrary to their Masonic duty to his Grand Lodge, nor punishable under its authority for one so to do. They do not deny that the objects they aim to propagate here are forbidden by the Grand Lodge.

We have carefully examined these pretenses to paralyze the authority of this Grand Lodge. They do not spring from any recognized relation of speculative Masonry to the Grand Lodges. It is a new rendering of Political Nullification, applied to define the relation of a Mason to the Grand Lodge which has made or accepted him. It denies he is bound by its laws, and claims that he may nullify any of the laws at his pleasure and retain all his prior rights and standing in the Fraternity; that he shall construe at his own pleasure the laws, and recognize and promote any alien rites as Masonic among the Brethren. As to the idea of any restraint on such liberty, its assertions amount substantially to a claim that the Grand Lodge can neither protect its Freemasonry among the Brethren, exclude error, enforce its recognitions or exclusions of other Bodies, nor restrain individuals from entangling it with strange heresies, or from applying it to disgraceful or profane purposes.

A moment's reflection will show all this plainly applies to one part of the Constitutions as well as to another, and, if true, Masonry has no government, commands no obedience, enforces no landmarks, and exercises no con-

trol over individuals of its Fraternity. The Grand Lodge must look the bearing of all this on the Craft right in the face, and say whether it will maintain the Freemasonry of the Constitutions, with its recognized powers of discipline, and control of intercourse with other Bodies claiming to be Masonic, that for a century and more it has freely exercised; whether its twenty-five thousand Masons, whose sovereignty it embodies, shall be baited and defied with impunity within its own organization by a handful of "schismatics and disturbers."

Your committee are satisfied that these pretences for the lawfulness of disobedience, put forth as apologies for maintaining spurious Bodies, are utterly unconstitutional and un-Masonic.

Through our organizations the Grand Lodges actually give, to those they receive and accept into the Fraternity, valuable and honorable social privileges, well known throughout the world, and highly esteemed by worthy men everywhere.

The Constitutions, and the precedents of this and our sister Grand Lodges, show their organization embodies exclusive authority in each jurisdiction over the Craftsmen, with full powers to regulate intercourse and repel intrusion.

Every Mason admitted to enjoy the benefits and privileges of the Craft takes them with the obligation to conform to the laws, rules, and regulations of the Grand Lodge under whose authority he was made or is sojourning; and there is no personal right in a Mason to nullify or adhere to its laws at his own pleasure, and still remain in good standing in the Craft, enjoying its benefits and social privileges.

Where a Mason sins by inadvertence and repents, the Grand Lodge has power to heal and forgive; but there is no privilege for disobedience or un-Masonic conduct secured to him whilst he remains a Mason in this State.

Let this Grand Lodge imagine a candidate for the rights and benefits of Freemasonry loudly proclaiming that he reserves to himself the exclusive right of obeying such laws as he pleases and disregarding others, and of holding fraternal intercourse with clandestine, expelled, and bogus Masons, when and where he chooses, without thereby impairing or forfeiting his right to the privileges and protection of the Fraternity! If he cannot gain entrance on these terms, how can they be his right after admission? No. The obligations and responsibilities of Freemasonry go hand in hand with the title to its benefits.

The citations already made show that the care of the Masonic fellowship of its Fraternity with other Bodies is one of the exalted and important duties pertaining to Grand Lodges, and extends to their relations with Bodies both within and without the territory.

Massachusetts, whilst exercising this power according to her discretion, has, where she has recognized another Masonic Body in the State, still claimed her own sovereignty over its Blue Masons,—“Constitutions, Art. 4: Expulsion from a Chapter or Templar Encampment shall not carry with it expulsion from a Lodge.”

After the Grand Lodge had drawn the line of its Masonic recognitions in the jurisdiction, was it loyal conduct in a Mason to assist in working the forbidden degrees in her territory, or in procuring recruits for them

from among her Fraternity? Was it Masonic for a Mason to lead a weak Brother into an act punishable with expulsion? Was it loyal to strengthen inroads the Grand Lodge sought to repel? In the obedience of citizens to a civil government the law calls similar acts conspiracy and treason. In relation to church covenants like acts are heresy and schism. What do our Constitutions say?

Part 5, Sect. 21, says, a Lodge or Brother offending against any law or regulation of this Grand Lodge to the breach of which no penalty is attached, shall, at the discretion of the Grand Lodge, be subject to admonition, suspension, or expulsion.

SECT. 4. Any Lodge may take cognizance of a sojourning Brother on a charge of un-Masonic conduct.

Part 1, Art. 4. The Grand Lodge is invested with an unalterable power to enact laws for the governing of the Craft, etc., the inherent power of investigating, regulating, and deciding all matters relative to the Craft, or to particular Lodges, or to individual Brothers,—the exclusive power of expulsion.

The Blue Masons, members of the Bodies recognized as legitimate, admit they are personally subject to the laws of the Grand Lodge. The treasonable pretensions to treat her duty to regulate Freemasons in Freemasonry as a nullity are set up only by those who lately have espoused the cause of the outlawed Bodies or degrees. Those of the Craft who remain Blue Masons only, have no interest to destroy the authority of the Grand Lodge over Freemasonry, in order that self-asserting mystic degrees may pervert Masonry to their own pleasures. They have too often wielded the powers of the Grand Lodge against interlopers, schismatics, and disturbers in Masonic matters to lay down the authority by which the purity of the rites and the morals of the Craft have been successfully preserved through many trials and many years.

The Grand Lodge, when it adopted Section 24, evidently in view of other Constitutional clauses, deemed a description of the ways offences might arise against the Section as unnecessary as it would be to define the methods in which a Mason can violate the moral law.

Those who have taken the forbidden degrees in this jurisdiction, in violation of Section 24, cannot plead ignorance of the law, nor protect themselves from the consequences they have willfully called down unless they can satisfy the Grand Lodge that they deserve mercy.

The class of offences referred to in the Amendment of R. W. Bro. Welch to Section 25 is incident to efforts by Brethren to keep the clandestine and outlawed Bodies at work in this jurisdiction and the soliciting of recruits for them from among the Fraternity. The Sect. 25, as it now exists, describes the chief actors' offence, hawking and peddling such degrees. The offences described in the Amendment are now, in our opinion, violations of the 24th and other sections of the Constitutions, because they relate to aid in conferring a forbidden rite, and to soliciting candidates for it among Masons of this jurisdiction.

We incline to think those few who already have exposed themselves to Masonic discipline in this matter may in most cases candidly claim ignorance as the cause rather than an evil will. **To prevent future error rising from**

ignorance amongst Brethren now faithful, the plain statement is made, that maintaining the propagation of the forbidden rites in the jurisdiction involves, on all who aid or abet therein, the loss of the fraternal privileges of Freemasonry.

The amendment proposed by R.W.P.G.M. Welch accomplishes this purpose. It also has a further advantage: it plainly declares that Sect. 24 and this section are directed against those who in this jurisdiction, without the consent of this Grand Lodge, meddle with "any Masonic degree or degrees limited to Freemasons"; thus conclusively showing that the Grand Lodge in this action is regulating Masonic intercourse only, and that the prohibition does not relate to the Independent Order of Odd Fellows, the Knights of Honor, and other societies somewhat of that class, which are not limited in their admission and membership to Freemasons.

The perspicuity which it gives the whole subject your committee think quite desirable. It is true the Grand Lodge when executing Sect. 24 would doubtless define as the Amendment proposes; but it will avoid any misconception among the Brethren to say it plainly now. We recommend its adoption without amendment.

CHAS. LEVI WOODBURY,
EDWARD AVERY,
A. H. HOWLAND, JR.,
RUFUS G. BROWN,
CASSIUS CLAY POWERS,
Committee.

The report was accepted, and Past Grand Master Coolidge moved the adoption of the Amendment. He expressed the opinion that it would carry with it the conclusive settlement of the matter in question, and clearly indicate what the Grand Lodge intends to do and to enforce; he hoped it would meet the general, if not the unanimous, approval of the Brethren present.

There appearing to be no disposition to discuss the subject, the Grand Master ordered the roll to be called, and the following was the result:—

Whole number of votes,	403
Of which two-thirds would be,	269
The yeas were: 40 officers,	40
18 Permanent Members,	18
95 Lodges, 3 votes,	285
2 " 2 "	4
4 " 1 vote,	4
	— 351
The nays were: 1 Permanent Member,	1
14 Lodges, 3 votes,	42
4 " 2 "	8
1 Lodge, 1 vote.	1
	— 52
	403

The M. W. Grand Master declared that the Amendment, having received more than the necessary two-thirds vote, was adopted.

EXTRACTS FROM THE PROCEEDINGS OF
THE GRAND LODGE OF MASSACHUSETTS
AT THE QUARTERLY COMMUNICATION
HELD MARCH 12, 1902, ON
GRAND LODGE SOVEREIGNTY

"Your Committee believe . . . that the Grand Lodge has the right to declare what Masonry is, and what Bodies it will admit to be regular and duly constituted Masonic Bodies, entitled to confer the Degrees of Masonry in this Jurisdiction."

The Massachusetts Grand Lodge proposed to exercise in its sphere all the rights which its mother Grand Lodge (which was the Grand Lodge not of England, but of Scotland) exercised in hers.

The rights of the Grand Lodge in regard to all legislation are expressed in the opening clause of Article XXXIX. of the Ancient Constitutions as adopted in 1721, and published by Anderson in 1723:

"Every *Annual* GRAND-LODGE has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *ancient Fraternity*: Provided always that *the old LAND-MARKS be carefully preserved*."

There is a clause in this same Article XXXIX. to which your committee will refer later. For the present it is sufficient to say that in this declaration of those who composed the Grand Lodge of England in 1721, and in the assumption of the rights and privileges of sovereignty by the Massachusetts Grand Lodge in 1782, rests the right of our Grand Lodge to make its own particular regulations and to govern the Craft in this jurisdiction.

It is specified in the Ancient Constitutions that the old Landmarks shall be carefully preserved. As to what the Landmarks are, probably no two Masonic writers are in exact accord.

Dr. Geo. Oliver, a voluminous writer from 1823 to 1867, says in his Dictionary of Symbolic Masonry that "some restrict them to the O B, signs, tokens and words; others include the ceremonies of initiation, passing and raising; and the form, dimensions and support; the ground, situation and covering; the ornaments, furniture and jewels of a Lodge, or their characteristic symbols. Some think that the order has no Landmarks beyond its peculiar secrets."

Albert G. Mackey, the American lexicographer of Masonry, says in his Encyclopedia that until the year 1858 no attempt had been made by any Masonic writer to distinctly enumerate the Landmarks, and to distinctly

give them a comprehensible form. At that time he prepared a list of what he considered the Landmarks, twenty-five in number. These have been widely accepted, but are not agreed to in full by later writers.

Josiah H. Drummond, Past Grand Master of Maine, says in his "Jurisprudence," first published in 1877: "It is safe to conclude that no one of the attempts [at enumeration] is a success. The very definition of Landmarks shows that an enumeration of them is scarcely possible. A Landmark is a law or custom of the Fraternity that has existed 'from a time whereof the memory of man runneth not to the contrary.' If a Landmark was originally enacted as a law, the time when, as well as the fact of the enactment, are not known. All we *can* know is that it is a law or a custom that has existed from time immemorial. We may be making Landmarks now; if any universal usage exists that has existed so long that its origin is unknown, it is a Landmark. It has been said that the Landmarks are the *unwritten* law of Masonry; but this is not correct; for landmarks are found in the Ancient Charges. Indeed, the only evidence that some customs are Landmarks is the fact that they are mentioned as such in the earliest publications in relation to Freemasonry. The Landmarks cannot be repealed or changed. That they are sometimes infringed upon is doubtless true. But any enactment in violation of a Landmark is void, by whatever authority it is made. All Masons agree in this; and the practical difficulty is, that one denies that to be a Landmark which another affirms is one."

The Ancient Charges are generally esteemed as Landmarks, but these are not to be followed literally, for, while they "set forth the obligations of a Mason, in respect to God and Religion, to the Civil Magistrate, to the Lodge, to those in official position, to the Craft, to the family and to the community," they contain matters of regulation which, however apposite they were to the form of civil government under which our Brethren of the 17th and 18th centuries dwelt, can hardly be considered of binding force to-day. This is especially true of the Fourth Charge relating to the Lodge, and to the qualifications of a Grand Master, and it is worthy of note, that while this Charge speaks of the Apprentice, who may be "made a Brother and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs," there is no mention of a higher degree, and the word Master when it occurs in this Charge refers only to the Master of a Lodge, who may not become such until he has served as a Warden, and "no Brother can be a Warden until he has passed the part of a Fellow Craft."

No one to-day knows with certainty what the limitations of Ancient Craft Masonry were. From an Address by Worshipful C. James Todd, Master of Kingston Lodge, Hull, England, are taken the following extracts which bear upon this subject:

"Prior to 1717, when the first Grand Lodge of England was established, the form of Ritual in existence was of a very simple character indeed. . . . So simple, it is believed, was it, that it is questionable whether there was more than one Ceremony, viz.: that of Initiation. The degree of Fellow Craft had at this time, I am inclined to think, no separate Ceremony, but was conferred on a Brother as a matter of course after a certain period

of probation. The degree of Master Mason, as we now practise it, seems to have been of later creation, for although we find it stated in the General Regulations of 1721 that Entered Apprentices had to be admitted Masters and Fellow Crafts in Grand Lodge, and there only, except by dispensation—yet, at this time, so far as I can discover, the Master's Degree appears to have been a creation of the new Grand Lodge, and an honorary degree only.

. When the present Master Mason's Degree was first instituted, I am unable to say."

Practically the same statement is made by Mackey in his Encyclopedia. Bro. Todd goes on to say:

"**Bro. D. Murray Lyon** (the author of the history of the Mother Kil-winning Lodge), in writing to the F. M. Magazine in 1868, says there is no mention of any Fellow of the Lodge (the Kilwinning) having before 1741 been dignified with the title of Master Mason."

The lectures of the degrees, it is known, have been changed repeatedly.

It cannot then be considered certain that the division into the three degrees antedated the Ancient Constitutions. If the degrees existed the lines of division between them were not clearly marked and they have since been modified.

Mackey, treating of the "Revival of Masonry," says:

"That he (Buchan) is right in his theory that the three degrees of Master, Fellow Craft and Apprentice were unknown to the Masons of the 17th century, and that these classes existed only as gradations of rank, will be very generally admitted. But there is unquestionable evidence that the modes of recognition, the method of government, the legends and much of the ceremonial of initiation were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Masons of the 18th century. The Masonic system of the present day has been the result of a slow but steady growth."

There is positive evidence that in addition to what it now includes, the legend of the Royal Arch was once a part of the Third Degree and has been dissevered from it, and the definition of Ancient Craft Masonry adopted by the Grand Lodge of England at the union of 1813 made it consist of three degrees "including the Holy Royal Arch."

In this country the first three degrees only are now conferred under the authority of the Grand Lodges, and they are called Symbolic Degrees, because their prominent means of instruction is by the use of symbols. The degrees of the Chapter are styled Capitular, from the name of the organization, and the degrees of the Council are the Cryptic, so called from the crypt or vault, which plays an important part in their ritual. How much of the degrees from the fourth to the ninth inclusive originally belonged to the first three is a matter of question.

It has been suggested that by a natural process of selection, the explanation and application of the uses of the symbols of Operative Masonry, as being the simplest form of conveying instruction, were retained in the Lodge,

with enough of the unwritten legends of the Order to bind the lectures upon these symbols together, and that the other degrees were formulated to perpetuate such other unwritten legends as might, with lapse of time, pass out from human memory. All indicated their Masonic origin and intimate connection by the employment of the tools and implements of Operative Masonry in their symbolism.

Most Worshipful William S. Gardner, Grand Master, said in 1871, after certain comments upon the ritual of the first three degrees:

"It would also have been pleasant to have given some account of all the grades and degrees which from time to time have been held and governed by our Grand Lodge. Moses Michael Hays was elevated to the position of Grand Master (1788), for the express purpose of consolidating in the Grand Lodge all the high grades, powers and sovereign rights which this distinguished Mason brought with him from Europe. Indeed, during his administration, a Lodge of Perfection was chartered. I know of no grade in Masonry known to him, including those of the Royal Arch and of the Temple, which at some time have not been domiciled in the bosom of our Grand Lodge."

IS IT TO BE SAID, AFTER THIS, THAT "THERE ARE NO MASONIC DEGREES BUT THOSE OF ENTERED APPRENTICE, FELLOW CRAFT, AND MASTER MASON?" . . .

But those who are building upon the foundations of Ancient Craft Masonry are interested above all others in seeing that those foundations are carefully preserved. Upon the integrity of Masonry of the Symbolic Lodge depends the future of all its allies. Dissent, subversion and innovation can never destroy the Masonry of the Lodge without involving the whole edifice in a common ruin. . . .

THE GRAND LODGE OF IRELAND

THE GRAND LODGE OF IRELAND resolved, February 1, 1844, that it strictly prohibits as unlawful all assemblies of Freemasons in Ireland under any title whatever purporting to be Masonic not held by virtue of a warrant or constitution from the Grand Lodge, or from other Masonic bodies (Royal Arch. Knights Templar and Ancient Accepted Rite) recognized by and acting in unison with the Grand Lodge of Ireland.

THE GRAND LODGE OF GEORGIA

The Committee on Jurisprudence of the GRAND LODGE OF GEORGIA, at a Communication held October 29, 1889, presented an exhaustive report, concluding with the following opinion:

"That a Symbolic Grand Lodge is Sovereign, within the geographical bounds of its Masonic Jurisdiction, and that it has the right to legislate upon, and to decide all questions pertaining to the establishment of Lodges, the making of Masons and the government of the Craft within its aforesaid jurisdictional bounds.

"That it is the right and duty of Symbolic Grand Lodges to protect themselves, their Subordinates, members, and individual Freemasons within their jurisdictions, as well as Masonic Bodies with which they are allied.

"That it is the business and bounden duty of such Grand Lodges to guard their Subordinates against the introduction of causes of contention and

discord, and **TO PROTECT THE FRATERNITY AGAINST INJURY OR INVASION, IMPOSTORS OR IMPOSITION, COMING IN WHATEVER NAME OR WHATEVER GUISE.**

“That it is the right and duty of Grand Lodges, in their Masonic Sovereignty, to clearly designate and unmistakably define what Rites are recognized, and what Bodies are in alliance with them in the Great Fraternal Commonwealth of which the Symbolic Grand Bodies, forming the base, constitute an important and essential part.” . . .

THE GRAND LODGE OF FLORIDA IS ON RECORD AS FOLLOWS ON THE CERNEAU RITE

“We believe the edict of the Grand Master to be in harmony with the action of many other Grand Lodges and all regularly organized Masonry in the world, so far as we have any knowledge or information, and recommend that the same be approved by this Grand Lodge.

“We further find, upon information believed to be reliable, that the Ancient and Accepted Scottish Rite, Southern Jurisdiction, has been recognized by very nearly, if not all, the Supreme Councils of the world as the legitimate Supreme Council of the Jurisdiction for the territory which it occupies, which includes the State of Florida, and we do not find that the *Cerneau Rite* has been recognized by the other Supreme Councils of the world as the legitimate body of any Jurisdiction.

“In many of the Grand Lodge Jurisdictions, in fraternal intercourse with the Grand Lodge of Florida, the Masons in those Jurisdictions who belong to the *Cerneau Rite* are not permitted to visit a particular Lodge.

“As bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were actually located and doing work in this State for many years prior to the invasion of the Territory by the *Cerneau Rite*, and as both of these bodies cannot continue to work in this Jurisdiction without seriously endangering the peace and harmony of the Masonic Brethren in this State, we believe that the *Cerneau Rite* should by this Grand Lodge be denied the right to occupy the territory of this Jurisdiction, or to communicate or confer its degrees on Masons in Florida.”

THE GRAND LODGE OF OHIO

(Action by the Grand Lodge of Ohio is more fully treated in a preceding chapter of this publication.—WILLIAM HOMAN.)

In 1875 the Grand Lodge of Ohio recognized the Scottish Rite Bodies of the Northern Jurisdiction to be Masonic Bodies.

In 1886, 1887, 1888, it declared the Bodies of the Ancient Accepted Rite of the U.S.A., the Territories and Dependencies [commonly known at that time as the *Cerneau rite*], to be irregular, illegal and unmasonic, and denied them the use of halls. It punished the receiving or conferring of the degrees of the Ancient and Accepted Rite, U.S.A., with expulsion.

Ohio had previously recognized the Royal Arch Chapter by Section 183 of its Code, which declares “No one can serve as Master, unless he has

received this degree (the Past Master's) either from a convention of Past Masters or a Chapter of Royal Arch Masons." This is something more than admitting a Body to be regular; it is a recognition of the *act* of the Body; and that act, the conferring of a degree.

THE GRAND LODGE OF KENTUCKY

IN 1869, 1888, 1889, THE GRAND LODGE OF KENTUCKY RECOGNIZED THE SUPREME COUNCILS OF THE NORTHERN AND SOUTHERN JURISDICTIONS, AND IN 1888 DECLARED ANY BODIES, INVADING THE TERRITORY OF THE SUPREME COUNCILS RECOGNIZED BY THE GRAND LODGE, CLANDESTINE AND FRAUDULENT. IN 1889 IT PROVIDED EXPULSION AS THE PENALTY FOR CONFERRING THE DEGREES BY BODIES DECLARED CLANDESTINE, OR FOR RECEIVING SUCH DEGREES.

THE GRAND LODGE OF MINNESOTA

AUTHORIZES THE ANCIENT ACCEPTED SCOTTISH RITE
TO USE THE SYMBOLIC DEGREES AS A BASIS
FOR THEIR SYSTEM

In 1890 the Grand Lodge of Minnesota recognized the Chapters, Grand and General Grand Chapters of Royal Arch Masons, the Councils, Grand and General Grand Councils of Royal and Select Masters, the Commanderies, the Grand Commandery and Grand Encampment of Knights Templars, the Supreme Council of the Ancient Accepted Rite of the Southern Jurisdiction, and its Subordinate Bodies, and authorized these Bodies to use the symbolic degrees as a basis for their system. It declared that no other bodies than those named, and its own Lodges, are Masonic, or are entitled to use its esoteric ceremonies, or to base a system on the three symbolic degrees, and it declared any body not named which attempts to exercise any of these rights and privileges irregular.

THE GRAND LODGE OF IOWA

The opinions in 1884 and 1885 of Theodore S. Parvin, Past Grand Master of Iowa, to the effect that the Grand Lodge must let the matter alone, have been quoted. In 1891 his report on Foreign Correspondence contains the following statement:

"One of the most common charges preferred against us by the Cerneau faction in Iowa is that we have changed our opinion regarding the right of the Grand Commandery and Grand Encampment of Knights Templars, the plead guilty to the charge that we have changed our opinion. . . We once thought that it was not right or proper for Grand Lodges to legislate upon this subject; reading, study and investigation led us to change our opinion entirely;" and he then proceeds to mention others who have changed their minds, but who, unlike himself, have changed from loyalty to disloyalty, "violated their solemn vows of fealty and allegiance, and, like Judas of old, got their reward."

In 1889 the Grand Lodge of Iowa repeated its recognition (made in 1886) of the Supreme Council of the Southern Jurisdiction; and declared

it entitled to exclusive jurisdiction in the State by reason of twenty years' sole actual occupancy. It also refused to recognize the Supreme Council of the Ancient Accepted Rite of the U.S.A. (Cerneau), or the bodies under it, and prohibited them from occupying or doing work in the State, and required Masons to withdraw from said bodies.

THE GRAND LODGE OF DAKOTA

DECLARES CERNEAU MASONRY WITHOUT LEGAL STATUS IN THAT JURISDICTION

In 1889 the Grand Lodge of Dakota declared the Supreme Council for the Southern Jurisdiction, having first occupied the State and having continued in occupation up to that time, entitled to exclusive jurisdiction. It also declared Cerneau Masonry without legal status in that jurisdiction.

THE GRAND LODGE OF COLORADO

DECLARED THAT NO BODIES OTHER THAN THOSE RECOGNIZED CAN BE CONSIDERED, IN ANY SENSE, MASONIC IN THE STATE

In 1888 the Grand Lodge of Colorado declared to be regular and duly constituted bodies, the Chapters, Grand Chapters and General Grand Chapter of Royal Arch Masons; the Councils, Grand and General Grand Councils of Royal and Select Masters; the Commanderies, Grand Commanderies and Grand Encampment of Knights Templars: **the Supreme Councils of the Ancient Accepted Scottish Rite for the Northern and Southern Jurisdictions**, and all subordinates. In 1889 it declared that no bodies other than those recognized can be considered, in any sense, Masonic in the State.

THE GRAND MASTER OF ALABAMA

NOTIFIES THE MASONS OF THAT STATE THAT THE CERNEAU BODIES ARE ILLEGAL AND UN-MASONIC

In 1889 the Grand Master of Alabama issued a letter of warning to the Masons of that State, notifying them that the Supreme Council for the Southern Jurisdiction is the only legitimate power of the Scottish Rite in Alabama, and that the Cerneau bodies are illegal and un-Masonic.

THE GRAND LODGE OF LOUISIANA

DECLARED THE CERNEAU SUPREME COUNCIL AND ALL BODIES HOLDING UNDER THEM ILLEGITIMATE

In 1885 the Grand Lodge of Louisiana asserted its right to ascertain and declare what bodies claiming to be Masonic are really Masonic, and what bodies are fraudulent, spurious or clandestine. In 1890 it declared the Cerneau Supreme Councils and all bodies holding under them illegitimate and not entitled to be recognized in any manner whatever.

Louisiana had troubles of her own years before, when the Foulhouze body of the Scottish Rite was endeavoring to establish itself in that Jurisdiction and to confer the degrees of Symbolic Masonry. At that time, Albert Pike, head of the Southern Jurisdiction, declared in an Address to that Body (we refer to the ACTA, 1860, page 115):

"The whole Masonic Fraternity of the United States, except the followers of Mr. Foulhouze, and a handful of schismatics in New York and Connecticut, hold it to be settled beyond controversy, settled so as to need no further discussion, that it is the *Masonic Common Law* that in the State of Louisiana there can be but one Constituting and Governing Power of Symbolic Masonry, *The Grand Lodge of Louisiana*."

THE GRAND LODGE OF PENNSYLVANIA

(The action of the Grand Lodge of Pennsylvania is more fully treated in a preceding chapter in this publication.—WILLIAM HOMAN.)

IN 1888 THE GRAND LODGE OF PENNSYLVANIA PROHIBITED ITS MEMBERS FROM HOLDING MEMBERSHIP IN THE CERNEAU RITE, DENIED TO BODIES OF THAT RITE THE USE OF ITS HALLS, AND DECLARED THEM CLANDESTINE. IN 1889 IT DENIED THEM THE RIGHT OF VISITATION, AND DECLARED OFFENDERS SUBJECT TO MASONIC TRIAL AND PUNISHMENT.

THE GRAND LODGE OF UTAH

In 1889 the Grand Lodge of Utah adopted a report of its Committee on Jurisprudence declaring the Grand Lodge in sympathy with the action of the Grand Lodge of Ohio and its Grand Master, against the unrecognized bodies.

THE GRAND LODGE OF SOUTH CAROLINA

The Grand Lodge of South Carolina took similar action.

THE GRAND LODGE OF NEBRASKA

In 1889 the Grand Lodge of Nebraska declared the first lawfully constituted body in the State entitled to exclusive jurisdiction. It also declared all bodies of the same grade or rite entering later, unlawful.

OPINIONS OF EMINENT AUTHORITIES

The Grand Lodges speak with authority; opinions derive their weight from the reputation and ability of those who promulgate them.

ALBERT G. MACKEY, M.D.

ALBERT G. MACKEY, M.D., IN HIS ENCYCLOPEDIA (PAGE 320), SAYS :

"A Grand Lodge is invested with power and authority over all the Craft within its jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees implicit obedience must be paid by every Lodge and every Mason situated within its control. The government of Grand Lodges is therefore completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate Lodges. This autocratic power of a Grand Lodge is based upon a principle of expediency and derived from the fundamental law established at the organization of Grand Lodges in the beginning of the last century. In so large a body as the Craft, it is absolutely necessary that there should be a supreme controlling body to protect the Institution from anarchy, and none could be more conveniently selected than one which by its representative character is or ought to be composed of the united wisdom, prudence and experience of all the subordinate Lodges under its obedience; so that the voice of the Grand Lodge is nothing else than the voice of the Craft expressed by their representatives. Hence the twelfth of the General Regulations declares that 'the Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record.'"

JOSIAH H. DRUMMOND

PAST GRAND MASTER OF MAINE, says in 1883 :

"We conclude, then, that under its Constitution the Grand Lodge of Massachusetts has the power to determine what is Masonry and what is not Masonry in that Commonwealth, to prohibit Masons therein from palming off on the public or the Craft as Masonry what it decides is not Masonry, and to require that the members of its obedience shall not connect themselves with organizations whose principles and teachings are at variance with those of Freemasonry, or are a disgrace to the Institution, or whose existence tends to disturb the harmony of the Craft."

W. M. CUNNINGHAM

PAST GRAND HIGH PRIEST OF ROYAL ARCH MASONRY IN OHIO, IN WRITING THE HISTORY OF ROYAL ARCH MASONRY IN OHIO FROM 1816, SAYS :

"As a matter of Masonic history, up to this period, in nearly all Grand Jurisdictions Craft Masonry controlled and conferred under its authority all other grades in Freemasonry, and was recognized as possessing supreme authority in their government, and all subsequent independent organizations of the Capitular and Templar grades were by and with its consent tacitly or officially given.

"All other Masonic degrees being built upon its foundations and necessarily using its esotery and symbolism in their lessons and illustrations, Craft Masonry, therefore, dominates and ranks all other grades, and maintains its supremacy in the right of designating that which is or is not regular and Masonic."

THE UNITED STATES COMMISSIONER OF PATENTS REFUSES A MANUFACTURER OF FLOUR PERMISSION TO REGISTER THE SQUARE AND COMPASSES AS A TRADE-MARK

It seems to your committee that the matter of control by the Grand Lodge over its own symbols and ceremonials or parts of ceremonials, when used as Masonic, is very important. In 1873 the U.S. Commissioner of Patents refused to a manufacturer of flour permission to register the Square and Compasses as a trade-mark, on the ground that the mark was a Masonic symbol. "There can be no doubt," he says, "that this device, so commonly worn and employed by Masons, has an established mystic significance universally recognized as existing; whether comprehended by all or not is not material to this issue. In view of the magnitude and extent of the Masonic organization it is impossible to divest its symbols, or at least this particular symbol,—perhaps best known of all,—of its ordinary signification wherever displayed, either as an arbitrary character or otherwise. It will be universally understood or misunderstood as having a Masonic significance."

Your committee would suggest that if the use of the Square and Compasses as a symbol is to be interdicted by an official of the civil government, because its use tends to misrepresentation, how much more careful should the Grand Lodge be in allowing the use of this symbol in conjunction with the Great Light in Masonry in any other than a regular Masonic Body. For we must all admit that the use, in a ceremonial, of the Great Lights, invests that ceremonial with a Masonic character; and your committee are of the opinion that, the issue once being made, the Grand Lodge not only cannot sanction, but also, so far as is in its power, should prevent the use of its symbols or allusions to any part of its secret work by any body which it does not admit to be regular.

COUNTRIES IN WHICH THERE IS NO GRAND LODGE OF THE YORK RITE ARE UNDER THE POWER AND AUTHORITY OF THE SCOTTISH RITE

The universality of Freemasonry is often spoken of. Our Grand Lodge is "in union with the Most Ancient and Honorable Grand Lodges in Europe and America, according to the old Constitutions." It may not be understood, however, that in those countries in which there is no Grand Lodge of the York rite, our Masonic Brethren of the symbolic degrees are those who received those degrees under the power and authority of the Scottish Rite.

THE SUPREME COUNCIL FOR THE NORTHERN MASONIC JURISDICTION IS IN RELATIONS OF AMITY WITH EVERY LAWFUL SUPREME COUNCIL IN FOREIGN COUNTRIES THROUGHOUT THE WORLD.

The "Supreme Council U.S.A." (Cerneau) is in relations of amity with none of them. The propriety of admitting the Grand Chapters, the Grand Councils, the Grand Encampment of the United States, and their subordinates, to be regular Masonic Bodies is apparent to all who agree that our Grand Lodge

has power to declare what is Masonry in this Jurisdiction; there is a similar propriety in admitting to be regular the Bodies which are in fellowship with so large a proportion of our foreign Brethren. More than this, it is the common law of Masonry that a Body of any recognized Rite acquires exclusive jurisdiction by undisputed occupation of territory, and on this ground alone the Ancient Accepted Scottish Rite for the Northern and Southern Jurisdictions has been recognized as holding rights to the exclusion of other claimants in many jurisdictions where the question of which is and which is not historically entitled to precedence has not been considered. If, after such occupancy of territory as has been the privilege of any Body, a new Body presents its claims to recognition, that recognition must be looked for from those Bodies of the same Rite whose rights are unquestioned, before it can invade the territory already occupied. Two rival Bodies of the same Rite cannot exist together. The Body legally in possession must be admitted to be regular until another has been regularly recognized by those of the same Rite as entitled to displace it.

This principle of our Masonic Common Law has a two-fold bearing. On the one hand, it protects our Brethren of the Northern Jurisdiction in their rights in the Commonwealth of Massachusetts; on the other, it shows how futile must be the attempts to carry into effect the doctrine of W. Brother Yarker, as stated by the petitioners, until the Grand Lodge of Massachusetts has been tried by its peers, and found guilty of a departure from the original plan of Masonry. Whether the suggestion of the establishment of an Independent Grand Lodge, with the indication the suggestion affords of the disloyalty of its proposers, is not an act of treason to our Grand Lodge, is commended to the consideration of the Brethren. Threats of appeals to the civil courts to settle differences among Masonic Brethren in reference to Masonic matters can be placed in the same category.

RICHARD VAUX

Past Grand Master of Pennsylvania, says: "Can it be possible, then, that individuals who voluntarily, of their own free will and accord, have sought association with Freemasons under the rules and regulations imperiously commanded, use the character thus obtained, secure the rights and privileges thus conferred, and then consent to be the associates in foreign or hostile organizations, without rendering themselves amenable to the spirit of the law they have violated?"

"Such a course of conduct on the part of these Brethren, in fact if not in intention, denies the exclusive sovereignty of the Grand Lodge, and violates the cardinal principles to which we have referred. Surely this is a Masonic offence. Surely the Grand Lodge power is sufficient to reach it. It cannot be admitted for a moment that these Brethren can hold a divided duty, separate allegiance, inconsistent relations, and while asserting on the one hand their allegiance to the Grand Lodge, on the other permit themselves to deny the Supreme power of the Grand Lodge, which then would be but an impotent assertion of its power."

HON. FRANK HURD ROBINSON
GRAND MASTER OF MASONS IN NEW YORK

WRITES OF CERNEAUISM:

"I can assure you that no countenance on my part will knowingly be given to a Brother who continues his relations with a body which has long since ceased to have any excuse for its existence."

COMMENDABLE ATTITUDE OF GRAND MASTER
ROBINSON, OF NEW YORK, ON THE
QUESTION OF CERNEAUISM.

On the evening of June 2, 1904, while I was present at the regular meeting of The Lodge of Perfection of New York City, I was informed that Most Worshipful FRANK H. ROBINSON, Grand Master of Masons in the State of New York, had, on the previous Tuesday, appointed a Brother who was Past Commander-in-Chief of Brooklyn Cerneau Consistory, and a Cerneau 33°, to the high office of District Deputy Grand Master. Wishing to move with absolute certainty of information in the matter, I directed my informants to furnish the facts to me in writing, which they did, and which came to me in the first mail on June 3.

The copies of correspondence which here follow cover the case completely, and prove the determination of Grand Master Robinson to protect legitimate Freemasonry against illegitimacy, imposition, and clandestinity.



SUPREME COUNCIL OF SOVEREIGN GRAND INSPECTORS-GENERAL
 OF THE THIRTY-THIRD AND LAST DEGREE OF THE

Ancient Accepted Scottish Rite of Freemasonry

FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES OF AMERICA

WILLIAM HOMAN, 33^o.

Deputy for the State of New York
 446-450 Water Street
 New York City

June 3, 1904.

HON. FRANK H. ROBINSON, HORNELLSVILLE, N. Y.:

MOST WORSHIPFUL AND VERY DEAR BROTHER: I send you herewith a letter, to which is attached a clipping from a newspaper which came to me in this morning's mail. It is a matter of so much importance that upon its receipt I carried it to Col. EHLERS, who advised that I immediately forward it to you, so that it may be in your possession before you sign the commission, as it is not probable that you would permit the commission to issue with that information before you.

I am sending you with this letter a copy of the Proceedings of the Thirty-fourth New York Council of Deliberation, Ancient Accepted Scottish Rite, of 1903, and invite your consideration of the subject-matter beginning page 121 and running through to page 135. I do this so that you may have data upon which to base your judgment of Brother ——'s connection with a spurious organization, for which there is at this time absolutely no excuse for existence. It has been my aim for many years past to so cement the bonds of fraternal consideration between the Grand Lodge of the State, the Council of Deliberation, and the Supreme Council of the Scottish Rite, that whatever we may do may be with but one purpose in mind, and that—the glory of the Grand Masonic Institution, wherein we must believe that an injury to one is the concern of all.

Accept my assurances of the highest fraternal regard, and best wishes for your personal well-being. You will kindly advise me of your determination in this matter, and greatly oblige,

Yours for the Rite,

WILLIAM HOMAN, 33^o,
 Deputy for the State of New York.

OFFICE OF THE GRAND MASTER OF MASONS
IN THE STATE OF NEW YORK.

HORNELLSVILLE, N. Y., June 8, 1904.

MR. WILLIAM HOMAN, 33°, DEPUTY FOR NEW YORK:

MY DEAR BROTHER HOMAN: Immediately upon receipt of your letter of the 3d instant, I began investigation of a certain Brother's connection with the Cerneau Body. The Deputy Grand Master now has the matter in charge. The moment I received your letter I began telegraphing, but it was too late to prevent the publication of the appointments, as they had then gone to press. However, the commission has been withheld, pending the Brother's determination as to whether or not he will sever his connection with the Cerneau Body.

I can assure you that no countenance on my part will knowingly be given to a Brother who continues his relations with a Body which has long ceased to have any excuse for its existence.

I was very glad indeed to receive a copy of the Proceedings of the very interesting Session of the Council of Deliberation held at Rochester, June 24, 1903. I have read with much interest the pages to which you referred in your letter.

Thanking you most sincerely for your interest and assurances of fraternal regard, and assuring you of my best wishes for you and yours, I am,
Fraternally,

FRANK H. ROBINSON,
Grand Master.



SUPREME COUNCIL OF SOVEREIGN GRAND INSPECTORS-GENERAL
OF THE THIRTY-THIRD AND LAST DEGREE OF THE

Ancient Accepted Scottish Rite of Freemasonry
FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES OF AMERICA

WILLIAM HOMAN, 33°.

Deputy for the State of New York
446-450 Water Street
New York City

June 20, 1904.

HON. FRANK H. ROBINSON, GRAND MASTER, ETC., HORNELLSVILLE, N. Y.:

MOST WORSHIPFUL AND VERY DEAR BROTHER: Your prompt and decisive act to safeguard the interests of legitimate Freemasonry in this Jurisdiction,

resulting in the severance of connection with the spurious Cerneau bodies by Brother ———, before receiving at your hands the commission as District Deputy Grand Master, has my fullest appreciation.

You have done the Ancient Accepted Scottish Rite a service which reflects credit on your determination to preserve the integrity of the great Masonic cause, wherever it operates, in purity.

It will give me pleasure to make your action known to the devotees of our Rite, to the end that you may be honored for the justice and firmness with which you unhesitatingly arrayed yourself against endorsing those of whose faith the most charitable critic of to-day may be pardoned for quoting:

“ But Faith—fanatic Faith—
Once wedded fast
To some dear falsehood,
Hugs it to the last.”

Whatever may be said or written of Cerneauism, it is as unnecessary for us to go back of the Union of 1867, when the present Supreme Council for the Northern Masonic Jurisdiction was formed by dovetailing the conflicting Councils theretofore existing, as it would be to go back of the conclusion of peace at the termination of the civil war, to justify a merchant in declining to accept Confederate money in payment for merchandise to-day.

Sincerely and fraternally,

Yours for the Rite,

WILLIAM HOMAN, 33°,
Deputy for the State of New York.

OFFICE OF THE GRAND MASTER OF MASONS IN THE STATE OF NEW YORK.

HORNELLVILLE, N. Y., June 27, 1904.

MR. WILLIAM HOMAN, 33°, DEPUTY, ETC., NEW YORK CITY:

ILLUSTRIOUS AND DEAR BROTHER: I am in receipt of your letter of the 20th. Am pleased to know that my action is appreciated by you as set forth in your letter. **I have no objection to your letting it be understood that I agree with you fully in relation to our attitude toward Cerneauism,** but, under all the circumstances, I wish to spare the feelings of Right Worshipful Brother ——— as much as possible. I do not think that it would do us any good to humiliate him, as I am told he is a very worthy gentleman and Brother, and simply made this one mistake, which he very much regrets. I told him that I had made known to the Grand Secretary, the Deputy Grand Master, and to you, the fact that the commission would be withheld until he severed his connection with the Cerneau body. He replied that he preferred that the matter should not be made public so far as his name was concerned.

I told him that I would do all in my power to prevent any humiliation on his part. We had better act together and protect this Brother, and cast the mantle of charity, and at the same time, without the mention of names, have the position of the Grand Master fully understood. Perhaps you can find a way of doing this. At any rate, we had better confer upon the subject by mail or otherwise, to the end that exact justice be done the Brother and also the Consistory.

Faternally yours,

FRANK H. ROBINSON,

Grand Master.

THE GRAND LODGE OF NEW YORK

EXPELS

DARIUS WILSON

IMPOSTOR

DARIUS WILSON, IMPOSTOR, EXPELLED FROM FREEMASONRY

In March, 1902, charges were preferred to M.: W.: CHARLES W. MEAD, then Grand Master of Masons in the State of New York, alleging that one DARIUS WILSON, a member of Yonnondio Lodge, No. 163, F. and A. M., located at Rochester, N. Y., had theretofore, without authority, clandestinely and unlawfully assisted in the ceremony of conferring the three Degrees of Masonry upon THEODORE A. TRIPP, and that he did at the same time impart work and lectures pertaining to the Degrees.

WILSON duly filed an answer to these charges, admitting his membership in Yonnondio Lodge, and denying each and every other allegation in the complaint.

To try the issues raised by the pleadings, the Grand Master appointed a Commission consisting of R.: W.: GEORGE W. WHITE, of Adelpic Lodge, No. 348, R.: W.: JAMES H. ROLLINS, of Greenport Lodge, No. 403, and W.: JACOB FROMME, of Independent Lodge, No. 185, and such proceedings were had that, on April 4, 1902, the Commission met for the trial, all Commissioners being present, in the Committee Room adjoining the Grand East, in Masonic Hall. Brother WHITE was chosen Chairman of the Commission. The complainant appeared by W.: Brother WILLIAM ODGEN CAMPBELL, of Manhattan Lodge, No. 62, and the defendant appeared by Brother A. M. CARD.

These facts were proved :

That the defendant, on the 25th of September, 1901, at 41 West Twenty-fourth Street, Borough of Manhattan, City of New York, at a place which he then used as an office, without authority and in a clandestine and unlawful manner, assisted in the ceremony of conferring the three Degrees of Masonry upon the person mentioned in the complaint.

That on the 13th day of December, 1901, DARIUS WILSON visited a meeting of a clandestine Lodge, purporting to be established by authority of the Grand Lodge of Ohio, at 41 West Twenty-fourth Street, knowing said Lodge to be clandestine, and that the meeting was held clandestinely.

That the person on whom the Degrees were conferred, as charged in the complaint, called upon the defendant at his office, filled out an application blank, and shortly thereafter received through the mail a letter asking him to call at No. 41 West Twenty-fourth Street. Arriving there, he found the defendant and an old man who claimed to be from the Grand Lodge of Ohio, together with a young Swede. He paid to DARIUS WILSON \$15, and thereupon received the three Degrees, the alleged representative of the Grand Lodge of Ohio acting as Master, the young Swede as Senior Warden, and the defendant as Senior Deacon. They gave to the person mentioned in the complaint the obligations, signs, grips, and passwords of the three Degrees, a rough sketch of the lectures of each Degree, and there were in the presence of the candidate so-called the Holy Bible, Square, and Compasses.

The record contains some interesting documents, which are herewith submitted :

(A CARD)

DR. WILSON

AND THE

NATIONAL ASSOCIATION OF PHYSICIANS AND SURGEONS,

41 W. 24th Street, New York.

Consultation Free, at Office or by Mail.

Office Hours: Week days, 10 to 4; Sundays and Holidays, 10 to 12.

Wednesday and Friday evenings, 7 to 8.

Special Treatment for Deafness and Defective Eyesight. Treatment for all Diseases by Electricity in all Forms, including Electric Belts. The New Non-Electric Vibration Treatment. A Cure either with or without Medicine. Treatment at Office or at Home.

A circular found in the possession of the defendant at his office at No. 41 West Twenty-fourth Street :

WOULD YOU LIKE TO BE A MASON?

There is no patent right on Masonry, and no man or body of men have exclusive jurisdiction to work any degrees thereof. All Rites of Masonry are equally legitimate and regular. The first church claimed exclusive jurisdiction over the earth, and killed hundreds of thousands of good men and women because they would not submit to the rules of that church. At the present time, there are several hundred different kinds of churches, and no one now even thinks of claiming exclusive jurisdiction of any church. Masons in many countries outside of America have claimed exclusive jurisdiction, but all have now learned that they can not maintain their claims. Many Rites in many countries are now working the Symbolic or first three degrees, and mostly in peace and harmony with each other. In the United States, similar conditions to those in older countries will undoubtedly obtain sooner or later. Intolerance must give way to tolerance in church, in state, and in Masonry. It is shown by Rebold's General History of Freemasonry, that in 1875, there were fourteen Rites working the symbolic degrees in the various countries of the world. (Nearly all these Rites are working to-day.) It also shows that at least forty-three different Rites have ceased to work as individual Masonic Rites. There is, however, nothing to prevent any one from working any of the degrees of Rites now worked in other countries, or from reviving either of the dormant Rites and working the degrees anywhere, or from making a new Rite, provided they are able to secure a following.

Now and then an ignorant Master Mason, taking his cue from some Northern Jurisdiction Thirty Third Degree Mason, who is trying to bolster up the claims of that body, is heard to say that such and such Masonic bodies of high degrees have never been recognized by us, meaning that his Grand Lodge of three degrees has never recognized some other lodge of thirty three or more degrees. What do Master Masons, as such, know of higher degrees? Nothing. Then how could they intelligently or reasonably recognize them or legislate in favor of or against them? Every sane person possessed of a grain of common sense, on a moment's reflection, would declare such action to be preposterous. Nevertheless, some Grand Lodges of three degrees have actually decided by legislation in favor of certain high degree bodies, and against others. In the State of Ohio, such action led to the formation of a new Grand Lodge which has now been running for several years, and has over fifty good lodges in the State, with a membership which compares more than favorably with that of the elder Grand Lodge, the new Grand Lodge embracing among its adherents, many of the most prominent citizens in the State of Ohio. In other states where hostile legislation concerning higher degrees has been, or may hereafter be enacted, or coercion, slander or falsehood by Master Masons in high places, is employed against any body of high degree Masonry in favor of other similar bodies, there will be established in the near future, Grand Lodges on the same basis as the new Ohio Grand Lodge, and by admitting members at comparatively small fees,

each will soon have a large membership and be able to cope with the older and more intolerant Grand Lodges.

If the reader desires to become a Master Mason under authority of the new Grand Lodge of Ohio, he can do so, if, on investigation, he is found worthy. By such action, of course, he would become a member of a regular Masonic Lodge and be put in possession of all the secrets, signs, tokens, words and grips as employed by the members and Lodges of all Rites working the first three degrees of Masonry. Thus he would be enabled to visit not only his own Lodge and all others established directly or indirectly by authority of the Grand Lodge of Ohio, but also several Lodges in Kentucky, Pennsylvania, and New York, as well as all lodges in foreign countries where all Masons of all Rites are fully recognized as we fully recognize all Master Masons, no matter where made under constitutional authority. But for the present, he would have no right to visit any of the lodges under the obedience of any of the old Grand Lodges in the United States, which are antagonistic to us because we are competing with them for members. He could, however, make himself known to any Master Mason on earth and would be recognized by any Mason in any part of the world. Hence, it will be seen that to be deprived of the privilege of visitation amounts to nothing, as one might never care to avail himself of the privilege.

When the Independent Order of Odd Fellows commenced to make members, the Grand United Order of Odd Fellows, and the Manchester Unity Odd Fellows, both had large memberships and neither of them recognized the members made by the Independent Order, but to-day, the I. O. O. F. is larger and much more influential than either of the old orders. We hope and expect that like success will come to us in our efforts to establish Lodges of pure and UNDEFINED Freemasonry.

JUSTIN PINNEY,

Grand Master of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Ohio (Incorporated).

P. O. Box 172, Worthington, Ohio.

The undersigned hereby certifies that he carefully read the foregoing, and understood its purport before paying any money to, or taking any obligation from, the representative of the aforesaid Grand Lodge of Ohio.

Signed.....

Address.....

Several new Lodges are now being formed in Pa., N. J. and N. Y. as well as in all the New England States. Entire cost of membership, \$15. Sign the above and return to

P. J. LINDSTROM,
144 E. 48th St.

The following, put in evidence by the defendant himself, and marked Defendant's Exhibit A, is of peculiar interest to Scottish Rite Masons :

UNIVERSI ORBIS TERRARUM ARCHITECTONIS MAGNI
AD GLORIAM.

THE SUPREME GRAND COUNCIL

OF

Grand Inspectors General 33d and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the United States of America, its Territories and Dependencies.

WITH GRAND EAST AT BOSTON, MASS.

Chartered by the Supreme Grand Council of Rites of Scotland.

OFFICE OF D. WILSON, M.D., 33°,

M. P. Sovereign Grand Commander,

266 West Newton St., Boston, and 41 W. 24th St., New York.

TO THE MASTER AND SECRETARY :

DEAR SIRS AND BROTHERS: The Master and Secretary of each Master Masons Lodge in the U. S. A. are invited to take, free of charge, membership in King Edward Consistory 32° and Aleppo Temple of the Mystic Shrine, both of New York City. Membership in these bodies is thus given without charge so that each Lodge may have lawful information as to the character and quality of our membership and work. Our Scottish Rite is neither the Northern or Southern Jurisdiction or either of the "Cerneau Rite" Supreme Councils, but it is the genuine Scottish Rite as worked in Scotland, and ours is the only Supreme Council that was ever authorized by Free Masons of Scotland to work the Ancient and Accepted Scottish Rite in the United States. If you desire to take the degrees from the 4° to the 32° inclusive, and can come to my New York office during my office hours as per enclosed card, I will arrange to have the degrees conferred upon you without any cost to you whatever, after which I can offer you something of perhaps greater interest. If you cannot come to my office and still desire the degrees, please write me, stating these facts, also where you may be seen, and perhaps I shall be able to have one of my Deputies call on you and arrange for your advancement. Perhaps you might get twenty or more Master Masons who would unite with you in forming a Consistory near your residence, in which case you would be reimbursed for any reasonable amount of time or money expended. We want a Consistory in every town of 5,000 inhabitants or more, and expect to pay the necessary expenses of organizing the same. We have no fight with other Scottish Rite members or bodies, but RECOGNIZE THEM ALL. Thirty second degree members who have taken the degree honestly under the authority of any Supreme Council are invited to visit our Consistories or to take membership therein free of cost. If they so desire,

they can also retain membership in other so-called Scottish Rite bodies after uniting with ours. Entire cost for Charter membership in Consistory and Shrine is \$20; after charter is closed, the price is \$100.

Hoping to see or at least hear from you soon, I am
Fraternally yours,

D. WILSON, M.D., 33°

Member Yonnonadio Lodge No. 163 of Rochester, N. Y., Mt. Zion Chapter No. 231 Royal Arch Masons, and York Commandery No. 55, Knights Templars of New York City, and Founder of the Royal Arcanum.

P. S.—Our Scottish Rite Bodies in New York meet regularly on the 2nd and 4th Fridays of each month. D.W.

We can only guess the object of the defendant in introducing the foregoing circular with regard to Scottish Rite Masonry. Perhaps he hoped to convince the Commissioners that he was engaged in conferring Scottish Rite Degrees and the Shrine Degree, and because of his connection with those Bodies he would not so lower his dignity as to give or sell the first three Degrees for \$15. But this is only a guess, for neither he nor his counsel explained the motive which prompted the defendant.

The defendant testified that he had been a Mason for thirty years, and in that period had been but six times in his Lodge. Here, again, we guess that his object was to convince the Commissioners that it could not have been he who conferred the Degrees, as he did not know enough of Masonic Ritual to do the work. He testified, under cross-examination, and admitted that he had made so-called charter members in the Consistory and Shrine, and had received \$20 from each one. He claimed that he had never conferred the Consistory Degrees on any person who was not a Mason, but he overlooked the fact that he had also testified that he did not know enough of Masonic Ritual to confer the Degrees, and that, therefore, it is very improbable that he could tell the difference between a Mason and a profane. It is possible that some of his Scottish Rite members and Shrine members are not Masons at all, even in his clandestine method of making them.

On his behalf, he produced as a witness KORTRIGHT CRUGER, who admitted that he carried on a so-called Pinney Lodge at 100 West Twenty-fourth Street, and testified that the defendant, DARIUS WILSON, was not concerned in any way with it. He said that he sent out the exhibit which follows, entitled "Banner Lodge No. 1," and the following circular, signed by him as Secretary pro tem.:

BANNER LODGE NO. 1.
 FREE AND ACCEPTED MASONS,
 Organizing under authority of the
 MOST WORSHIPFUL GRAND LODGE

OF THE
 STATE OF OHIO.

Meets the 2nd and 4th Friday Evenings of each month at 100 West 24th
 Street, 3rd Floor. Lodge convenes at 8 o'clock.

K. CRUGER, Sec. pro tem.

M.....

DEAR SIR:

In answer to your note of inquiry, would say that under authority of the MOST WORSHIPFUL GRAND LODGE of the STATE of OHIO, of which I am PROXY, I am prepared to organize Working Lodges of ANCIENT, FREE AND ACCEPTED MASONS within the jurisdiction of New York, New Jersey and Pennsylvania.

This step is taken, not from any contentious feeling towards the present Masonic authorities now working in these States, but in a truly Masonic spirit of competition and noble emulation, with the object of enabling men of moderate means to secure the RIGHTS, LIGHT AND BENEFITS of Freemasonry at a moderate cost.

The price of the three Blue Lodge degrees will be only \$15, about one half of that now charged by the lowest priced lodge within the above named States. Annual dues, \$4.00.

GOOD men and TRUE, EARNEST men and SINCERE may join our ranks and receive all the RIGHTS, LIGHT AND BENEFITS now or ever conferred by any MASONIC JURISDICTION in the WORLD.

If you desire to become a member of this organization, send your name, address, and the names and P. O. addresses of two references to the undersigned. Regular meetings for further information, instruction, etc., etc., are held every SECOND AND FOURTH Friday Evenings of each month at No. 100 West 24th Street, 3rd Floor, at 8 o'clock. Room open at 7 o'clock. Come early and interview the Secretary.

Respectfully

Box 809, P. O., New York City,

K. CRUGER, Sec. pro tem.

He testified that he had received over one hundred and fifty answers, but had not conferred any Degrees on anybody; that **he was unaffiliated from John D. Willard Lodge, No. 250, in 1864, for non-payment of his dues, and that he joined Astor Lodge in 1898, and was there also unaffiliated for a like reason.**

The object of the defendant in producing this witness seems to have been to induce the Commission to believe that the defendant was not present at the meetings of the so-called Grand Lodge of Ohio on December 13, 1901, at 100 West Twenty-fourth Street.

Unfortunately, CRUGER was not present when DARIUS WILSON testified, because WILSON swore that he *was* present at 100 West Twenty-fourth Street every Friday evening, and conferred the higher Degrees once at least, if not twice a month, on Fridays at that place.

CRUGER further testified that he was Proxy for JUSTIN PINNEY, and had a right to open Lodges and confer Degrees, not alone in the State of New York, but in the whole world. He never saw JUSTIN PINNEY, but received his authority by simply writing for it.

Darius Wilson testified, too, that the Thirty-second Degree was conferred upon him by one Hopkins Thompson in a room in the rear of the store of one Barker, and that he received his Thirty-third Degree from Peckham, the head of the Cerneau Body; that when he received the Thirty-second Degree, there was no one present besides himself and Thompson, except "old man Folger," whoever that may be. Thompson told him that he had authority to confer the Degree, and that satisfied Wilson; he made no further inquiry.

It developed upon the trial that CRUGER was "the old man" who claimed to be from the Grand Lodge of Ohio, and who acted as Master in the conferring of the Degrees at 41 West Twenty-fourth Street.

THE TRIAL RESULTED IN A JUDGMENT EXPELLING DARIUS WILSON FROM ALL THE RIGHTS AND PRIVILEGES OF MASONRY.

The foregoing is, of course, but a small part of the evidence taken, the intention being mainly to report that portion of special interest to the Scottish Rite.

WILLIAM OGDEN CAMPBELL, 33°,
Aurora Grata Consistory.

NOTE.

Since the above was written, an appeal duly taken by the defendant from the decision of the Commission was forced on to an argument by the attorney for the complainant at the meeting of the Commissioners of Appeals during Grand Lodge Session in May, 1904. **THE COMMISSIONERS OF APPEALS UNANIMOUSLY AFFIRMED THE JUDGMENT**, and the opinion of the Chief Commissioner is here reprinted in full from the Minutes of the Grand Lodge for 1904:

EXPULSION OF DARIUS WILSON AFFIRMED— REPORT OF THE COMMISSION OF APPEALS

R. J. W. TOWNSEND SCUDDER, Chief Commissioner, presented the report of the Commission of Appeals, which was received and its recommendations adopted:

TO THE GRAND LODGE:

The Commissioners of Appeals, having heard and considered the several matters which have come before them, fraternally report:

First. In the matter of the appeal of DARIUS WILSON *in re* HERSCH *vs.* WILSON.

DARIUS WILSON, a member of Yonnondio Lodge, No. 163, appeals from the decision of trial commissioners appointed by the Grand Master to try charges preferred by Brother ISAAC HERSCH against DARIUS WILSON, of Yonnondio Lodge, for immoral and unmasonic conduct, in that he did, in a clandestine and unlawful manner, assist in the ceremony of conferring the Degrees of Masonry, and did, in the City of New York, visit a meeting of a clandestine Lodge, knowing said Lodge and meetings to be clandestine.

A careful review of the testimony in this case has convinced the Commissioners that the evidence has fully sustained the charges beyond a reasonable doubt.

It seems, as established by credible and uncontradicted witnesses, that the defendant had an office at No. 41 West Twenty-fourth Street, New York City, for the practice of medicine, and that he there clandestinely conferred Degrees in Masonry. It is in evidence that a caller upon the defendant at his said office there filled out an application for admission to Masonry, and thereafter, pursuant to a letter of request to do so, again called there, and **having first paid to the defendant fifteen dollars, received what purported to be the three Degrees of Masonry**, in the conferring of which the defendant acted as Senior Deacon and an alleged representative of the Grand Lodge of Ohio as Master. The defendant claimed to confer these Degrees pursuant to authority granted by a Grand Master of Masons in Ohio, one JUSTIN PINNEY, and in defendant's rooms were many circulars offering to make the readers thereof Masons and put them in possession of all the secrets necessary to them to gain admission into Masonic Lodges throughout the world. These circulars, emanating from defendant's office, were sent broadcast through the City of New York. The defendant stated that those interested in thus starting Lodges in New York not under the jurisdiction of the Grand Lodge of this State were his friends, and he was in sympathy with them. It is also in evidence from admissions of the defendant that he did attend a clandestine meeting of a Lodge at No. 100 West Twenty-fourth Street, not being under the authority of the Grand Lodge of the State of New York, and that those who called at his office in response to the above-mentioned circulars he referred to one PAGET, who, he averred, was the Deputy in this city for the Grand Master of Ohio. **Defendant further admitted that he had made many so called charter members of the Consistory and Shrine, and had received twenty dollars for each initiation.**

Defendant also admitted that he was at No. 100 West Twenty-fourth Street, were said Lodge, purporting to be under the jurisdiction of Ohio, convened every Friday evening, and there conferred these higher Degrees in Masonry at least once a month. The facts and circumstances before us in this case point but one way, and that is that **the defendant is guilty of the charges beyond any reasonable doubt; that he has made a business of selling what purported to be Degrees to any applicant who was willing to pay for them, and in consequence thereof he should be expelled from his Lodge, and from all the rights and privileges of Masonry forever,** and pay the sum of one hundred and fifty-three dollars (\$153), the amount of the expenses of his trial.

The Commissioners of Appeals therefore recommend that the judgment of the Trial Commissioners expelling the said Darius Wilson from Yonnonadio Lodge, No. 163, and from the rights and privileges of Masonry, be in all respects affirmed.

* * * * *

Fraternally submitted,

TOWNSEND SCUDDER,
Chief Commissioner.

HENRY A. POWELL,
JERIE T. DURHAM,
LORENZ ZELLER,
EDGAR C. EMERSON,
PHILIP KECK,
WALTER M. HAND,
Committee.

KORTRIGHT CRUGER EXPOSED BY THE DAILY PRESS

(Jersey City Evening Journal, March 10, 1904.)

FAKE MASON LANDS IN JAIL.

KORTRIGHT CRUGER ORGANIZED "TEMPLE LODGE" TO CATCH VICTIMS.—MADE THEM "MASONS" AT CUT RATE PRICES.—TRAVELED AS THE "RIGHT WORSHIPFUL ENVOY EXTRAORDINARY AND MINISTER PLENIPOTENTIARY OF THE GRAND MASONIC JURISDICTION," ETC.—FLEECED MANY.

He was no less a Masonic potentate than the Right Worshipful Kortright Cruger, Envoy Extraordinary and Minister Plenipotentiary and Past Grand Master of the Grand Jurisdictions of New York and New Jersey and—well, plus, to avoid the exhaustive draft on the capital letters.

This eminent Masonic star made his debut in Jersey City last Spring; he traveled incognito, that is, he concealed his advent from the Craftsmen, presumably to avoid demonstrations and receptions in honor of one who had become an exceptional celebrity.

His presence became known through accident perhaps, to a number of men who yearned to have revealed to them the secrets of the order, and become full-fledged Ancient Free and Accepted Masons at cut rates, for it was learned that the mission of this distinguished successor of King Solomon was to make the order the most powerful numerically in the world, to extend its influence.

To accomplish this, he had elected to rectify the error into which the lodges established under the grand jurisdiction had fallen by charging initiation fees that excluded more or less intellectual men whose income was seven or eight dollars a week. He cut the tariff. He wanted members. He hired rooms in Booraem Hall and established Temple Lodge No. 1.

The venerable—he claims to be two and seventy—promoter sent out emissaries to recruit the ranks, and each and every member was proud of the fact that his instructor was the much-honored missionary, who cheerfully gave his services for the nominal consideration of five dollars from each candidate. After the small fee had been paid, the candidate was declared to be worthy and was enrolled in what became a flourishing lodge.

The local jewelers were benefited by the rapid growth, as there came a brisk demand for Masonic pins and emblems, which became as common and numerous as office seekers, when the unexpected occurs and the people have directed a change in the administration of the affairs of the city.

When Temple Lodge seemed to have attained its maximum and recruiting was slow, a fresh impetus was imparted by a reduction of the rate for instruction, as the sole motive of the celebrated promoter was to get into the lodge every man strong enough financially to take the course of instruction.

The rate, to encourage growth, it is said, dropped to three dollars, and when the limit appears to have been reached, it fell successively to two dollars and then to one. The departure of the illustrious brother occurred when the school of instruction had few pupils and some members were importunate in their solicitation for instruction how to enter the other Masonic lodges in the city. He was busy in promoting the prosperity of Masonry in New York City.

Among those who absorbed the Masonic mysteries from the brilliant teacher was Frederick A. Stubhaus, of 346 Fourth Street. He was an enthusiast and went about extolling the beauty of the Cruger brand of the Ancient Free and Accepted Masonry.

His enthusiasm received its solar plexus when he came in contact with a member of one of the mercenary and eclectic lodges that belong to the grand jurisdiction. He learned that the lodge that Cruger had founded was clandestine and an outcast.

Cruger visited Temple Lodge on invitation last night. He anticipated meeting a large class for instruction. It consisted of two. They received him cordially and escorted him from the lodge room and lodged him in a cell. They were Sergeant Harrington and Detective Bennett. Stubhaus, when he realized that he had been duped, had a warrant issued for Cruger on a charge of obtaining money under false pretenses.

Cruger admitted that he is a fakir. He was expelled from the Fraternity twenty years ago, he said, and to retaliate, and incidentally to make

money easily, he instituted the bogus lodges, as victims were easy and abundant.

A distinguished statistician and sage who flourished a few years, whose declaration was based on a careful mathematical calculation, after a personal investigation stated, "A sucker is born every minute." He was well known especially to the police as "Bunco Pete."

(New York Evening Sun, March 17, 1904.)

CRUGER IS HELD

MASONS ACCUSE HIM OF GETTING MONEY UNDER FALSE PRETENSES.—SAY HE SOLD DEGREES.—ONE MAN TELLS HOW HE PAID \$2 IN THE EXPECTATION OF GETTING TWENTY-NINE DEGREES IN RETURN.—CRUGER ADMITS TAKING THE MONEY AND SAYS THAT HIS PROXY WAS REVOKED BECAUSE HE DID NOT TURN INTO THE GRAND LODGE \$100 FOR EVERY LODGE HE ORGANIZED.—
BAIL ON TWO CHARGES IS FIXED AT \$500.

Kortright Cruger, 72 years old, who represents himself as the proxy for Justin Pinney, Grand Master of the clandestine Masonic Grand Lodge of Ohio, and who was arrested last night on a charge of obtaining money under false pretenses, was arraigned this morning before Judge Higgins in the Gregory Street Court, in Jersey City. He gave his residence as 71 East Thirty-first Street, New York.

One of the complainants against Cruger was Frederick A. Stubhaus, of 346 Fourth Street, treasurer of Temple Lodge No. 1, which is said to have been organized by the defendant. Stubhaus told in court of a meeting of the lodge that was held at 116 Newark Avenue, and also testified to the payment by him to Cruger in October last of \$12.50 and a like sum in January last. This money, Cruger said, was a per capita tax which was to go to the Grand Lodge. Stubhaus said that Cruger later asserted that he himself had a proxy as grand master.

At a meeting in January, Cruger, according to the witness, said, "How about that per capita tax? I am rather short of funds."

This remark, Stubhaus said, excited suspicion, and an inquiry was made. Stubhaus wrote to the Grand Lodge of the Masonic Order and received information which convinced him that Cruger was not what he represented himself to be, and he determined to prosecute him.

Frederick M. Kriegel, of 142 Newark Avenue, said that he had asked Cruger for information about the Grand Lodge, and Cruger told him that he intended to organize one. Cruger, according to the witness, said, "It is all right. I hold a Grand Lodge proxy."

Oscar Schroeder, of 37 College Street, said he had paid \$2 to a lodge which met at Ocean and Clinton Avenues and which had been organized by Cruger. In return for this money he understood he was to receive twenty-nine degrees.

Cruger admitted to the Court that he had received the money from Stubhaus and Schroeder. He said that in June last, he was elected grand

master at a convention which was held at 117 West Twenty-third Street, New York City, and which was attended by 600 delegates. On October 21, he got notice from Justin Pinney, the head of the clandestine Grand Lodge of Ohio, that his proxy had been revoked. Cruger alleged that this was done because he had failed to send to the Grand Lodge \$100 for each lodge he had organized.

He said that he had appealed from the revocation of his proxy. He admitted that there was no Grand Lodge in existence when he received the money. He declared that members of the order were under an obligation not to tell by whom degrees were conferred, and he therefore declined to say who had conferred degrees upon him. He said he had organized lodges in New York and Pennsylvania as well as in New Jersey.

Cruger was held in \$500 bail in each of two charges. One is for having retained the per capita tax imposed, and the other for receiving \$2 for his promise to confer degrees.

(New York Times, Thursday, March 17, 1904.)

ADMITS FORMING FAKE LODGES

EXPULSED MASON SAYS HE DID IT FOR REVENGE AND REVENUE

Kortright Cruger, who is seventy-two years old and lives at 71 East 31st Street, Manhattan, was arrested in Jersey City last night charged with fraud, the complaint being made by Frederick A. Stubhaus of 340 Fourth Street. Cruger appeared in Jersey City about six months ago, so it is charged, representing himself to be the grand proxy of the Ancient Free and Accepted Masons of the State of Ohio and Past Grand Master of New York and New Jersey. He interested several persons, and succeeded in organizing Temple Lodge No. 1, collecting a fee which he said would be paid over to the grand lodge.

A week ago, the members learned that Cruger was not a Mason, and that their lodge had no standing. He was invited to speak at Temple Lodge, and his arrest followed. He said that he was once a Mason, but had been expelled twenty years ago. Since then he had been organizing fake lodges, by way of avenging his wrongs and increasing his revenues.

INFORMATION CONCERNING THE SCOTTISH RITE IN NEW YORK

It has been anything but pleasant for me to incorporate in this pamphlet so much about these mountebanks and charlatans, and I perform the disagreeable task solely to warn the uninformed against the machinations of men devoid of every sense of honor.

Any Master Mason who is a member in good standing of a Symbolic Lodge, and has resided in this Jurisdiction twelve months, is eligible to receive the Degrees of the Ancient Accepted Scottish Rite.

Application may be made through any of the members.

For easy reference, I present elsewhere in this pamphlet a table showing the name and location of every Subordinate Body in the State of New York, together with the name and address of Presiding Officer and Secretary.

The minimum fees for the Degrees in the Northern Masonic Jurisdiction are \$84.00 for 4° to 32°. There is no limit as to maximum fees. The Bodies in the City of New York confer the Degrees as follows:

		Initiation Fees.	Annual Dues.	Life Membership.
The Lodge of Perfection of New York City,	4° to 14°..	\$25.00	\$1.00	\$10.00
The Council of Princes of Jerusalem of New York City,	15° and 16°..	20.00	1.00	10.00
The Chapter of Rose Croix of New York City,	17° and 18° .	25.00	1.00	10.00
The Consistory of New York City,	19° to 32°..	30.00	2.00	20.00
		<hr/>	<hr/>	<hr/>
	Totals.....	\$100.00	\$5.00	\$50.00

Each member receives a Diploma, which, when presented at any regular Body of the Ancient Accepted Scottish Rite, assures him recognition and protection the world over.

HOW KNOWLEDGE OF THE TRUTH ENABLED A BROTHER TO PROSELYTIZE IN WHAT THREATENED TO BECOME A HOT- BED OF CERNEAUISM

I use the word hotbed advisedly, for the Lodge which the writer of the letter mentions is not yet out of its swaddling-band, and you all know how the enthusiasm of youth in anything may be imposed upon by the unscrupulous vendor of something (?) for nothing.

When the facts in this case were brought to my attention, I laid them before a Past Grand Master and another member of the Grand Lodge, with the result that the nefarious transaction contemplated was not consummated.

BROOKLYN, N. Y., March 26, 1905.

ILLU. WILLIAM HOMAN, 33°,

Deputy for State of New York:

MY DEAR SIR AND BROTHER:

For the good of our beloved Rite I deem it my duty to inform you of what I happened to learn last evening, when I, together with the Worshipful Master of * * * F. & A. M., of which Lodge I am also a member, visited * * *, in order that you, through your kind offices, may prevent all the members, from the Worshipful Master down, from being innocently "roped in" to the spurious Cerneau Rite.

Shortly after my admission into the Lodge room, through a conversation I had with the Junior Warden of the Lodge, I learned that all the officers, from the Worshipful Master down, together with some of the newly made members, on solicitation by a man who was pointed out to me in the room as Judah Moses,* had made application to become members of the Cerneau Rite.

Instantly I informed the Brother that he and the rest were being deceived, and that the Cerneau Rite was an irregular and spurious Rite, and not recognized by any Supreme Council of the Ancient Accepted Scottish Rite in any part of the world, and that they as members of said Rite would not even be

*Judah Moses is Treasurer of the Cerneau Council officered by Andrew J. Provost, Newton W. Thompson, Benjamin C. Leveridge, Alfred C. Dupont, W. J. Hirschfeld, Jacob W. Riglander, George C. Gill, Cyrus K. Porter, Joseph Cristosi, and Isaac W. Jacobson.

admitted into the Blue Lodges in some States of the United States. The Brother lost no time in informing the Worshipful Master of the Lodge of what I had said, and in a short while I found I had "stirred up a hornets' nest." At this time I also learned that the Secretary of the Lodge was a Cerneau 32°. The Lodge last evening conferred the Fellow Craft Degree, and when the Worshipful Master called the Craft from labor to refreshment, between the first and section sections of the Degree, I was surrounded by everybody, and asked by the Secretary to prove my statements, he claiming his Rite, the Cerneau, to be the oldest and the only original Rite in existence.

You can readily imagine my position, being a member of The Consistory of New York City only a year, and knowing but little of the history of our Rite; but I proved my statements as good as I knew, and based my argument on your own writings on pages 35 to 48 in the Proceedings of the Thirty-second New York Council of Deliberation of the A. A. S. R., held in May, 1901, of which I, thanks to my dear friend and Brother * * *, whom you well know, have a copy.

At the end of our argument the Worshipful Master called up R. W. Bro. * * * and asked him for advice, but received word from the R. W. Brother that he did not wish to speak on that subject over the wire, but would see the Worshipful Master privately.

I believe that the Brothers are to be taken into the Cerneau Rite—where, I do not know—in a body, on Wednesday next, the 29th inst. I may have created a doubt in the minds of some of the Brothers as to the regularity of the Cerneau Rite, as I heard * * *, Senior Warden of the Lodge, say that he would hold off until he could satisfy himself

Worshipful Brother * * * is Master of the * * * Lodge. His address I do not know. * * * is Senior Warden. His residence is * * *, and I believe he is the most influential member of the Lodge. I submit these facts for your information, hoping that you may find some way to prevent these brothers from becoming members of this spurious Rite.

Yours for the Rite,

* * *

Brooklyn.

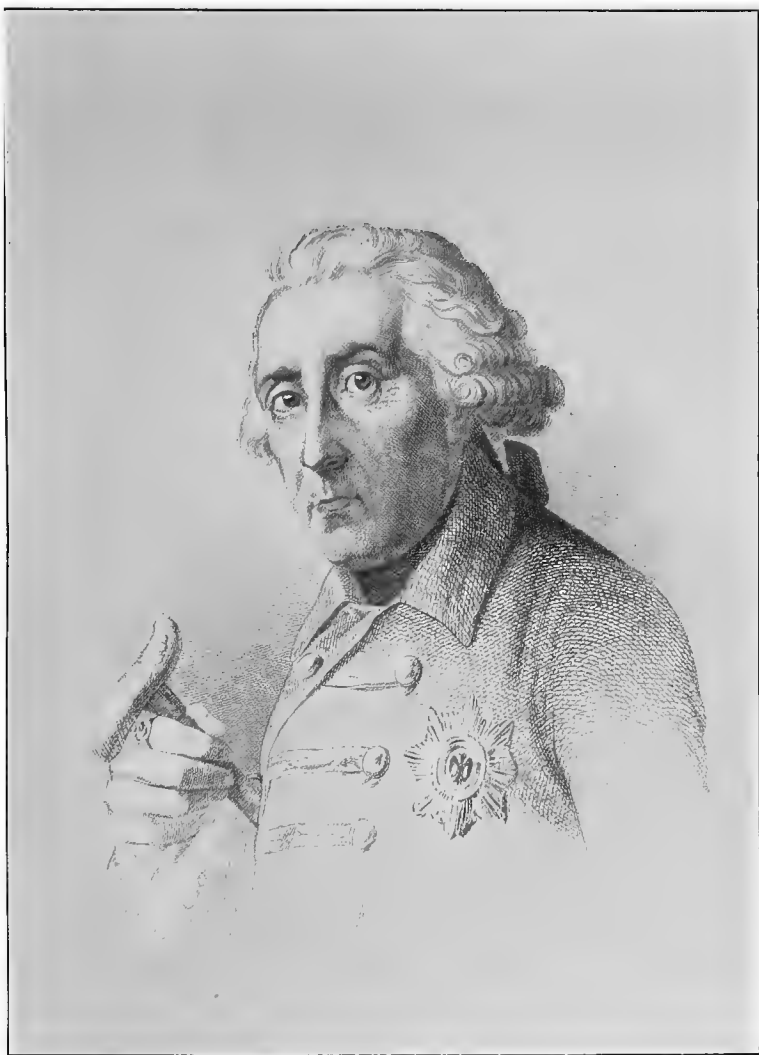
CAUTION IN VISÉING DIPLOMAS

OF THE

ANCIENT ACCEPTED SCOTTISH RITE.

I desire to caution those of our members who are invited to affix their signatures to patents or diplomas or certificates of membership in our Rite against the indiscriminate signing of such without first carefully inspecting the same to see that they are regularly filled out on the face, and have been signed on the margin by the Brother to whom issued. It is not sufficient identification to recognize some of the names of others who have signed before. A person inviting or soliciting a signature should be properly identified before the signature is added.

I have recently observed several instances wherein the owner of the certificate had failed to comply with the requirements of signing his name on the margin. On a recent occasion, a member presented a certificate on which he solicited my signature, and, as I always carefully scrutinize the names signed thereto, I discovered that one of the signatures was that of an impostor, one who claimed to have received the Thirty-third Degree, when, in fact, it was conferred upon him by an organization illegitimate, fraudulent, and without standing. Upon questioning the Brother presenting the certificate, I learned that the signature had been recently affixed, and that he was an innocent victim of the imposition of the signer. I thereupon gave him the alternative of obliterating the signature of the impostor from his certificate or surrendering the certificate to me and having another issued to him. I cite this case as a caution and warning against the indiscriminate signing of certificates, which might lead to confusion or worse.



FREDERICK THE GREAT

“KING OF PRUSSIA

NOT LONG SINCE PRESENTED

HIS EXCELLENCY GENERAL GEORGE WASHINGTON

WITH THE PICTURE OF HIS MAJESTY TAKEN TO THE LIFE.”

(Moore's Diary of the American Revolution, August 9, 1780.)

FREDERICK THE GREAT

(FREDERICK II)

Third King of Prussia

Born January 24, 1712.

Initiated August 14, 1738.

Died August 17, 1786.

It may prove of interest to the students of Masonic history to learn that on July 16, 1774, FREDERICK THE GREAT granted his protection to the National Grand Lodge of Germany, and officially approved the treaty with the Grand Lodge of England, by which the National Grand Lodge was established.

In the year 1777, the Mother Lodge, "Royal York of Friendship," at Berlin, celebrated by a festival the King's birthday, on which occasion FREDERICK wrote the following letter:

"I can not but be sensible of the new homage of the Lodge 'Royal York of Friendship' on the occasion of the anniversary of my birth, bearing, as it does, the evidence of its zeal and attachment for my person.

"Its Orator has well expressed the sentiments which animate all its labors; and a society which employs itself only in sowing the seed and bringing forth the fruit of every kind of virtue in my dominions may always be assured of my protection. It is the glorious task of every good sovereign, and I will never cease to fulfil it.

"And so I pray God to take you and your Lodge under His holy and deserved protection.

POTSDAM, this 14th day of February, 1777.

"FREDERICK."

ESTABLISHMENT OF
SUBLIME GRAND LODGE OF PERFECTION
AT PHILADELPHIA, JUNE 25, 1781

On the above date the first "Lodge of Grand Elect, Perfect and Sublime Masons" in Pennsylvania was opened in the City of Philadelphia.

The Minutes present this very interesting record under date November 2, 1785:

"At a Sublime Lodge of Perfection, held at the Lodge room in Black Horse Alley. . . .

"On motion that a committee be appointed to write to the Grand Council at Berlin and Paris, informing them of the establishment of this Sublime Lodge, and the names of the several members who compose the same and their several degrees, it was ordered that the following brethren be a committee for that purpose, viz,

CHARLES YOUNG,
P. LEBARBIER DUPLESSIS, and
the THRICE PUISSANT,

and said Committee were earnestly requested to have such letter prepared against the next meeting, that the same may be signed by the Thrice Puissant and transmitted as soon as possible."

REPORT OF
 SUBLIME GRAND LODGE OF PERFECTION
 OF PHILADELPHIA, PENNSYLVANIA,
 TO
 FREDERICK THE GREAT,

"ILLUSTRIOUS CHIEF OF THE GRAND COUNCIL OF MASONS
 PRESIDING OVER THE TWO HEMISPHERES, AT
 THE GRAND EAST OF BERLIN."

*Committee appointed to send to the Grand Council at Berlin & Paris
 reported a draft of a Letter to the Grand Council at Berlin which being
 read the same was approved and the Secretary was desired to make out
 a fair copy of the same to be transmitted to the Grand Council at Berlin.
 Lodges closed*

Philadelphia December 7th 1785

*At a Sublime Lodge of Perfection held at the Lodge Room on
 Black Horse Alley*

Present

The three Ruff^s Solomon Bush in the Chair

Charles Young Moses Chene John Mellick

Bury^g Mober Delbert Dupligny F W. Swann

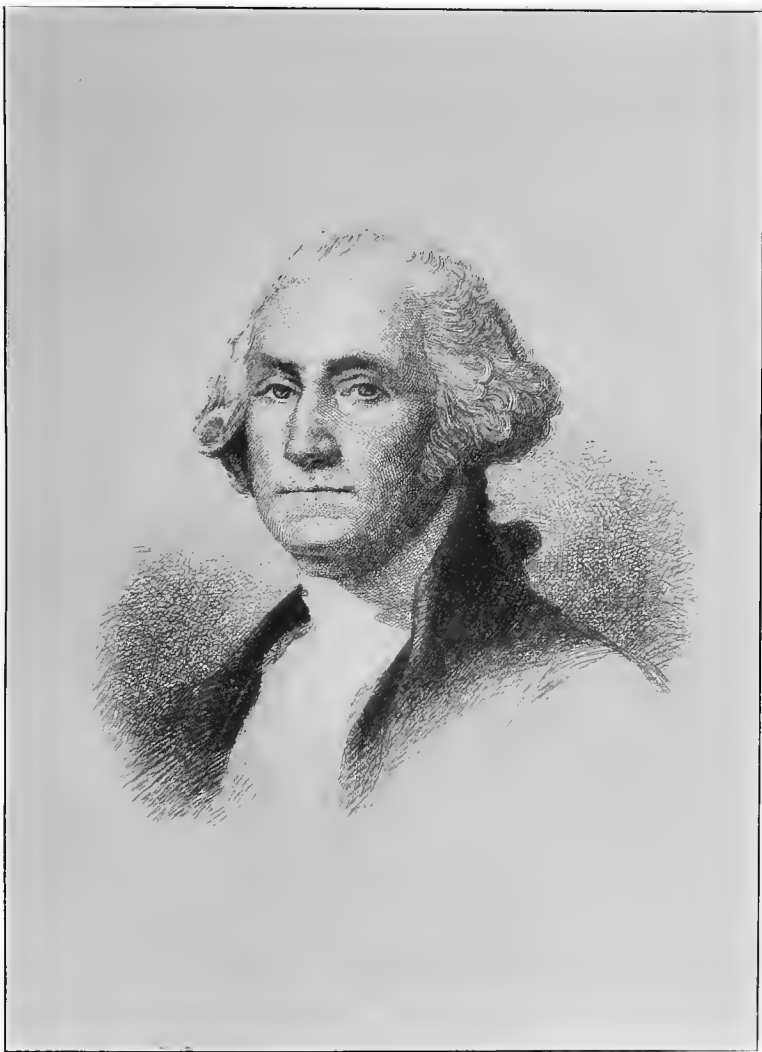
J. A. Humphreys & C^o

*At Secret Masters Lodge being opened in due Form The Committee
 who were appointed to enquire into the Facts set forth in the petition
 of Alexander Rutherford reported that they found him to be an
 Ancient Master Mason who had passed the Chair and of exceeding
 good Character Whereupon he was balloted for and approved and
 being in waiting was admitted & initiated to the Sublime degree of
 Secret Masters. A fair copy of the Letter to the Grand Council
 at Berlin was then offered by the Secretary agreeable to the order
 of last Meeting which being read the same was ordered to be
 entered upon the Minutes and is as follows Viz^t 'Most Sublime &
 and powerful Sovereigns' Illustrious Ruff of the Grand Council of
 Masons. In the dignified and exalted Rank which you have done
 us the Honor to maintain, in your generous Precedency over the
 Two Hemispheres at the Great East of Berlin, allow me to propose*

Your Royal Princes, on a Subject, of the first Moment to ourselves
and on a Subject, which I would, from hope, with just soundness, please
in the ears of our Great Prince, Princes, and Grand Council, and
whom I take the Liberty to address. But with what Language
or Sentiments shall I presume to introduce myself to so splendid
and illustrious a Sovereign, whom We have Reason to consider as
the best, the bravest, and brightest, of Mankind? In what Manner
or in what Language shall I express myself to the glorious and
Renowned Frederick the Third, Sovereign of all Sovereigns, and
mighty Prince of Princes whose Marianne Farnese has resounded through
the Universe, as various Winds have blown, or Waters riddled? The Count
of Words can scarcely convey the things which I entertain
in your Favour, and my humble Sense, as conscious of its own
inabilities, on such a Topic, flows in a gentle and trembling Style.

Possessing however every respectful and grateful Idea,
which Devotion can dictate and Brotherly Love inspire. Placed
above every consideration with your Sovereign Guidance of this
Grand Council of the spacious Hemisphere of Knights and Princes,
I feel myself called upon, as well from Duty as Inclination, as well
from a desire to advance and propagate the Interests of the
Royal Society, as from a conformity to the Regulations & Establishments
of the Grand Council, and a Compliance with the particular desires
and Particularities of the sublime Grand Chapter over which I preside
to acquaint our worthy and beloved Brethren in Council convened at
this Great East in Berlin, that under the smiles of Heaven, and the
direction of the Almighty Architect of all things I Solomon Bath,
Grand Elect, Perfect and Sublime Knight of the East and Prince of
Jerusalem, Sovereign Knight of the Sun and of the Black and white
Eagles, Prince of the Royal Secret, and Deputy Inspector General
and Grand Master, over all Lodges, Chapters and Grand Councils
of the Superior degrees of Masonry in North America within this
State of Pennsylvania, by letters Patent from the Sovereign Grand
Council of Princes under their Hands and Seals regularly established
by the sublime Grand Council of Princes to whom we look up with
unshakable Devotion and Adoration, pursuant to the Provision
inserted have made, created, constituted and established a sublime
Lodge at the Great East, of Philadelphia in Pennsylvania and
North America, as aforesaid And on the Twentieth day of September in
the presence of a great and numerous Assembly of the Fraternity

publicly consecrated the same and set it apart for the purposes of
sublime Masonry for ever. — Considering our Infant Situation
in a young and rising Empire, distant and remote as we are from the
Great East of England, we feel ourselves peculiarly anxious uniformly
to comply with and pay a strict Obedience to those salutary Rules and
wise Regulations which have been framed and concerted for our better
Government, and not indifferently have core Masonry, sublime
Masonry, to a commanding Influence which may be resisted but
cannot be overreached. For this purpose we most humbly solicit
Your Masonic Interourse and Correspondence to direct us in such
a Manner that we may not abuse the Good Land Marks or deviate
from that Regard which is so justly due to the Will of our Sovereigns
and the Measures they lay down for our Regulations. As these
Intercourses are essentially necessary to promote the grand Ends of every
Masonic Union so we venture to hope without Presumption, that the
great Light of Berlin will condescend to shine upon us & dispel those
Mists of darkness which from distance of Situation & local Circumstances
may otherwise surround us. Agreeably to the Rules of the Grand
Council I now inclose you a list of the Members of our Lodge in the
prescribed form. We wish the Grand Council every Success and
Prosperity in their illustrious Pursuits for the Honor & Stability of
the Royal Society and wishing a You most respectable Sovereign
that serene Happiness and Felicity which should adorn the remain-
der of your venerable days and gladden the future Prospects of our
Welfare, I remain with the most sincere Respect love & Esteem Your
very humble and most affectionate Brother Solomon Baskin



GEORGE WASHINGTON

Initiated in Fredericksburg Lodge, No. 4, Fredericksburg, Va.,
November 4, 1752.

Passed Fellow Craft, March 3, 1753.

Raised Master Mason, August 4, 1753.

Worshipful Master of Alexandria Lodge, No. 22, April 28, 1788.



SWORD PRESENTED IN 1780 BY
BROTHER FREDERICK THE GREAT
TO
BROTHER GEORGE WASHINGTON
ACCOMPANIED WITH THE MESSAGE

“FROM THE OLDEST GENERAL OF THE WORLD TO THE GREATEST”

(From Photo by Moore, Albany, N. Y., through the courtesy of Bro. Edward B. Cantine, 32°,
Master of Grand Council of Princes of Jerusalem of Albany, N. Y., Chartered December 20, 1767)



(By courtesy of the Grand Lodge of the State of New York)

HON. DANIEL D. TOMPKINS, 33°.

Sovereign Grand Commander of the Supreme Council for the
Northern Masonic Jurisdiction of the United States of America, 1813-1825

HON. DANIEL D. TOMPKINS, 33^o

SOVEREIGN GRAND COMMANDER OF THE SUPREME
COUNCIL FOR THE NORTHERN MASONIC JURIS-
DICTION OF THE UNITED STATES OF AMERICA,
1813-1825—GRAND SECRETARY OF THE
GRAND LODGE OF NEW YORK, 1801 TO
1805.—GRAND MASTER OF MASONS
IN THE STATE OF NEW YORK,
1820 AND 1821.

- 1774, June 21, born at Scarsdale, N. Y.
1795, graduated at Columbia College, New York.
1797, admitted to the Bar.
1801, elected member of State Legislature.
1801-1805, Grand Secretary of the Grand Lodge of New York.
1804, Member of Congress.
1804-1807, Justice of the Supreme Court of New York.
1807-1817, Governor of the State of New York.
1812-1815, Commander of the Third Military District during the war.
1813-1825, Grand Commander *ad vitam* of the Supreme Council, 33^o, for the Northern Masonic Jurisdiction of the United States of America.
1816, elected Vice-President of the United States by 183 out of 217 Electoral votes.
1817, while Governor, sent a message to the Legislature recommending that a day be fixed for the abolition of slavery within the borders of the State of New York. Acting upon this suggestion the Legislature passed an act setting July 4, 1827, as the time when all slaves in the State should be free.
1820, aspirant for the Presidential nomination.
1820, re-elected Vice-President of the United States by 215 out of 228 Electoral votes.
1820 and 1821, Grand Master of the Grand Lodge of the State of New York.
1821, Chancellor of the University of New York.
1821, President of the State Constitutional Committee.

During the war of 1812, Governor TOMPKINS became very popular on account of his valuable services to the cause of our country.

He organized the Militia, and sustained the credit of the United States Government with his own private funds at a time when the banks of New York refused to loan to the Government on its treasury notes without his indorsement.

He used his large means in advancing money in all directions, to enable the war to be prosecuted.

He maintained by his own personal means the Military Academy at West Point.

Governor TOMPKINS paid for recruiting in Connecticut, and sustained the workmen who manufactured arms at Springfield, Mass.

He equipped 40,000 Militia, and sent them to the defense of Plattsburg, Sacketts Harbor, Buffalo, and other points.

President MADISON held Governor TOMPKINS in such high esteem that he tendered him the portfolio of Secretary of State, which was declined, with the explanation on his part that he could serve his country to better advantage as Governor of the State of New York than as a member of the President's Cabinet.

Throughout the country his great popularity is attested by the many counties, towns, and societies which have perpetuated his memory by adopting his name.

Tompkins Lodge, No. 471, of Tompkinsville, Staten Island, bears his honored name.

He was one of the founders of the New York Historical Society, of the City Schools of New York, and Chancellor of the University of New York.

His useful life came to an end on June 11, 1825, at the age of fifty-one years, into which activities seldom credited to any single individual were crowded. His mortal remains rest in St. Mark's churchyard, in the City of New York.

Our present Grand Master, M.. W.. Frank H. Robinson, has urged upon the Craft in the State of New York the erection of a suitable monument in honor of our Illustrious Brother Daniel D. Tompkins, subscriptions to which fund will be gratefully acknowledged by its Treasurer, M.. W.. Edward M. L. Ehlers, Grand Secretary, Masonic Hall, New York, N. Y.



(By courtesy of the Scottish Rite Bodies of the Valley of Rochester, N. Y.)

THE "GRAND OLD MAN" OF FREEMASONRY.

HON. HENRY L PALMER, 33°

Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America, Elected September 17, 1879, and re-elected unani-
mously at the Triennial Sessions 1882, 1885, 1888, 1891, 1894, 1897, 1900,
and 1903. Born at Mount Pleasant, Pa., October 18. 1819. Raised
in Evening Star Lodge, No. 75, West Troy, N. Y., March 10,
1841. Worshipful Master of Evening Star Lodge,
No. 75, 1845, 1846, 1847, 1848.

HON. HENRY L PALMER, 33°

“Therefore my age is as a lusty winter,
Frosty, but kindly.”

Having filled the highest official position in every branch of Freemasonry, Illustrious Brother HENRY L PALMER, 33°, Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America, from 1879 to the present time (1905), may well be regarded after sixty-four years of uninterrupted Masonic activity as the foremost Freemason in the world to-day.

Born at Mount Pleasant, Pa., October 18, 1819, he removed to West Troy, N. Y., where as soon as he had reached his majority his application was presented for membership in Evening Star Lodge, No. 75, F. and A. M., of West Troy, N. Y., in which he was made a Master Mason on March 10, 1841.

Brother PALMER was Worshipful Master of Evening Star Lodge in 1845, 1846, 1847, and 1848, and he is the oldest living Past Master of any Lodge under the jurisdiction of the Grand Lodge of the State of New York.

His removal to Milwaukee, Wis., in 1849, technically deprives him of official recognition as Dean of the Past Masters of the State of New York. The Proceedings of the Grand Lodge of New York for 1848 and 1849 contain the records of Worshipful Brother PALMER's impress upon the stirring events in those troublous times. To his clear head and loyalty was largely due the peace that followed.

His popularity with the Masonic Fraternity in the State of his adoption may be judged by the remarkable record of official prominence there achieved:

Grand Master of the Grand Lodge of Wisconsin, 1852, 1853, 1871, and 1872.

Grand High Priest of the Grand Chapter of Royal Arch Masons of Wisconsin, 1858 and 1859.

Grand Master of the Grand Council of Royal and Select Masters of Wisconsin in 1853 and 1864.

Grand Commander of the Grand Commandery of Knights Templar of Wisconsin, 1858 to 1865 inclusive.

Grand Master of the Grand Encampment of Knights Templar of the United States of America, 1865 to 1868.

Brother PALMER was admitted to the Bar in the State of New York as a very young man, and established himself in the practice of the law when he chose Milwaukee as his home in 1849.

He became interested in politics, and served as a member of the Wisconsin Assembly in 1853, 1860, 1862, and 1873.

He was chosen Speaker of the Assembly in 1853, and again in 1862.

He was a member of the Wisconsin State Senate in 1867 and 1868.

Brother PALMER was elected County Judge in 1873, which office he resigned to become President of the Northwestern Mutual Life Insurance Company of Milwaukee, Wis., in 1874, having served the company as a Trustee from 1858.

Although past eighty-five years of age, Brother PALMER still actively directs the affairs of the gigantic company of which for thirty years he has been President, during which time its assets have grown from \$14,000,000 to over \$200,000,000.

At the last Session of the Supreme Council held at Boston, Mass., in September, 1904, Grand Commander PALMER presided throughout the three days' session, and conferred in full ceremonial form the Degree of Sovereign Grand Inspector-General in the presence of a distinguished gathering, including:

The Right Honorable the EARL OF EUSTON, 33rd, of the Supreme Council for England and Wales, Supreme Grand Master of the Great Priory of England and Wales, personal representative of His Majesty King Edward VII. of England,

M.: P.: Bro.: JAMES D. RICHARDSON, 33rd, Sovereign Grand Commander of the Supreme Council for the Southern Masonic Jurisdiction, United States of America.

M.: P.: Bro.: ISAAC H. STEARNS, 33rd, Sovereign Grand Commander of the Supreme Council for the Dominion of Canada.

- III.: Bro.: FREDERICK WEBBER, 33[°], Grand Secretary-General,
III.: Bro.: GEORGE F. MOORE, 33[°], Grand Minister of State,
III.: Bro.: W. FRANK PIERCE, 33[°], Grand Treasurer-General,
III.: Bro.: RICHARD J. NUNN, 33[°], Grand Almoner,
All of the Supreme Council for the Southern Jurisdiction,
United States of America.
III.: Bro.: ANGUS WILLIAM HOOPER, 33[°], Grand Master General of Ceremonies of the Supreme Council for the Dominion of Canada.
III.: Bro.: CHARLES FITZGERALD MATIER, 33[°], of the Supreme Council for England and Wales.

Also the following Honorary Members of the Supreme Council for the Southern Jurisdiction of the United States of America :

- III.: Bro.: ALLISON NAILOR, 33[°], of Washington, D. C.
III.: Bro.: ISAAC P. NOYES, 33[°], of Washington, D. C.
III.: Bro.: WILLIAM OSCAR ROOME, 33[°], of Washington, D. C.
III.: Bro.: GEORGE E. CORSON, 33[°], of Washington, D. C.

GRAND COMMANDER PALMER

IS ONE OF THE SIX SURVIVORS OF

**THE FIFTY-SEVEN HONORED BRETHREN
WHO CONSUMMATED THE UNION OF 1867**

**WHEN THE PREVIOUSLY UNITED CERNEAU-RAYMOND COUNCIL
WAS AMALGAMATED WITH**

THE SUPREME COUNCIL

FOR THE NORTHERN MASONIC JURISDICTION

FORMING THE PRESENT SUPREME COUNCIL, THE

ONE AND ONLY ONE GOVERNING BODY IN THIS TERRITORY

THE SUPREME COUNCIL

FOR THE NORTHERN MASONIC JURISDICTION

OF THE UNITED STATES OF AMERICA

THE SUPREME COUNCIL

FOR THE

NORTHERN MASONIC JURISDICTION OF THE UNITED STATES OF AMERICA

SEPTEMBER 17, 1903

ACTIVE, EMERITUS, AND PAST ACTIVE MEMBERS

(See opposite page.)

For Office, Dates of Patents, and Residence, see following pages.

- | | |
|----------------------------|-----------------------------|
| 1. HENRY L PALMER. | 26. BRENTON D. BABCOCK. |
| 2. SAMUEL C. LAWRENCE. | 27. JOHN L. STETTINIUS.(4) |
| 3. JOHN C. SMITH. | 28. FRANK M. HIGHLEY. |
| 4. D. BURNHAM TRACY. | 29. HENRY B. QUINBY. |
| 5. SAMUEL WELLS.(1) | 30. DANIEL W. LAWRENCE. |
| 6. GILBERT W. BARNARD. | 31. ROBERT E. PATTERSON. |
| 7. GEORGE W. CURRIER. | 32. THOMAS E. BALDING. |
| 8. JAMES ISAAC BUCHANAN. | 33. HENRY C. URNER. |
| 9. MARSH O. PERKINS. | 34. FRANCIS A. BLADES. |
| 10. BARTON SMITH. | 35. ATHANASIOS COLO-VELONI. |
| 11. DAVID N. KINSMAN. | 36. WILLIAM P. PREBLE. |
| 12. HUGH McCURDY. | 37. GEORGE H. BENZENBERG. |
| 13. NEWTON D. ARNOLD. | 38. SYLVESTER O. SPRING. |
| 14. JAMES H. CODDING. | 39. ANDREW B. FRAZEE.(5) |
| 15. MARQUIS F. KING.(2) | 40. WILLIAM GEAKE. |
| 16. GEORGE W. GUTHRIE. | 41. WILLIAM C. MASON. |
| 17. ROBERT A. SHIRREFS. | 42. SAMUEL B. SWEET. |
| 18. JOHN CAVEN.(3) | 43. ABEL G. COOK. |
| 19. WALTER A. STEVENS. | 44. JOSEPH W. FELLOWS. |
| 20. WILLIAM HOMAN. | 45. HENRY O. CANFIELD. |
| 21. ABRAHAM T. METCALF. | 46. GEORGE W. MILLAR. |
| 22. GEORGE O. TYLER. | 47. CHARLES T. GALLAGHER. |
| 23. CHARLES C. HUTCHINSON. | 48. CHARLES L. HUBBARD. |
| 24. AMOS PETTIBONE. | 49. MILLARD F. HICKS. |
| 25. GEORGE H. KENYON. | |

(1) Died October 3, 1903.

(2) Died October 21, 1904.

(3) Died March 9, 1905.

(4) Died March 19, 1904.

(5) Died March 28, 1904.



OFFICERS AND ACTIVE MEMBERS
OF
THE SUPREME COUNCIL
OF
SOVEREIGN GRAND INSPECTORS-GENERAL OF THE
THIRTY-THIRD AND LAST DEGREE OF THE
ANCIENT ACCEPTED SCOTTISH RITE
OF FREEMASONRY
FOR THE
NORTHERN MASONIC JURISDICTION OF THE
UNITED STATES OF AMERICA
GRAND EAST, BOSTON, MASSACHUSETTS
1903-1906

OFFICERS.

HENRY L PALMER, 33°.....*M.: P.: Sov.: Gr.: Commander.*
 SAMUEL CROCKER LAWRENCE, 33°.....*P.: Gr.: Lieut.: Commander.*
 JOHN C. SMITH, 33°.....*Gr.: Minister of State.*
 WILLIAM CASTEIN MASON, 33°.....*Deputy for Maine.*
 GEORGE W. CURRIER, 33°.....*Deputy for New Hampshire.*
 MARSH O. PERKINS, 33°.....*Deputy for Vermont.*
 CHARLES C. HUTCHINSON, 33°.....*Deputy for Massachusetts*
 GEORGE H. KENYON, 33°.....*Deputy for Rhode Island.*
 CHARLES L. HUBBARD, 33°.....*Deputy for Connecticut.*
 WILLIAM HOMAN, 33°.....*Deputy for New York.*

ROBERT A. SHIRREFS, 33°.....*Deputy for New Jersey.*
 JAMES ISAAC BUCHANAN, 33°...*Deputy for Pennsylvania.*
 BRENTON D. BABCOCK, 33°.....*Deputy for Ohio.*
 HUGH MCCURDY, 33°.....*Deputy for Michigan.*
 WILLIAM GEAKE, 33°.....*Deputy for Indiana.*
 AMOS PETTIBONE, 33°.....*Deputy for Illinois.*
 THOMAS E. BALDING, 33°.....*Deputy for Wisconsin.*
 NEWTON D. ARNOLD, 33°.....*Gr.: Treasurer-General H.: E..*
 JAMES H. CODDING, 33°.....*Gr.: Secretary-General H.: E..*
 CHARLES C. HUTCHINSON, 33°..*Gr.: Keeper of the Archives.*
 THOMAS E. BALDING, 33°.....*Gr.: Master-Gen.: of Ceremonies*
 ROBERT E. PATTERSON, 33°.....*Gr.: Marshal-General.*
 WILLIAM GEAKE, 33°.....*Gr.: Standard-Bearer.*
 GEORGE O. TYLER, 33°.....*Gr.: Captain of Guard.*

REV. JOSIAH L. SEWARD, D.D., 33° *Gr.: Prior.*
 GEORGE W. KENDRICK, JR., 33°..*Marshal of the Camp.*
 GEORGE M. MOULTON, 33°.....*Marshal of the Camp.*
 NICHOLAS COULSON, 33°.....*Marshal of the Camp.*
 HORACE A. IRVIN, 33°.....*Marshal of the Camp.*
 ROBERT C. TITUS, 33°.....*Gr.: Almoner.*
 HERBERT HARRIS, 33°.....*Gr.: Organist.*
 THEODORE H. EMMONS, 33°.....*Gr.: Seneschal.*
 STEPHEN D. AFFLECK, 33°.....*Gr.: Master of Transportation.*

TRUSTEES OF PERMANENT FUND

BARTON SMITH,	Term expires.....	1905
SAMUEL C. LAWRENCE,	" "	1906
DANIEL W. LAWRENCE,	" "	1907
CHARLES T. GALLAGHER,	" "	1908
NEWTON D. ARNOLD,	" "	1909
HENRY L PALMER,	" "	1910
CHARLES C. HUTCHINSON,	" "	1911

ACTIVE MEMBERS

WITH THE DATES OF THEIR RESPECTIVE PATENTS.

	Date of Receiving the 33d Degree.	Date of Active Membership.
DAVID BURNHAM TRACY, Detroit, Mich.....	May 21, 1862...	May 22, 1862
HENRY L PALMER, Milwaukee, Wis.....	Aug. 6, 1863...	Oct. 20, 1864
SAMUEL CROCKER LAWRENCE, Medford, Mass.....	Dec. 20, 1864...	Dec. 14, 1866
WALTER AUGUSTUS STEVENS, Chicago, Ill.....	April 27, 1867...	April 27, 1867
ABRAHAM TOLLES METCALF, Battle Creek, Mich.....	May 2, 1867...	May 2, 1867
GEORGE OTIS TYLER, Burlington, Vt.....	Nov. 13, 1873...	Aug. 19, 1875
BRENTON DANIEL BABCOCK, Cleveland, Ohio.....	Nov. 13, 1873...	Sept. 22, 1881
ROBERT EMMETT PATTERSON, Philadelphia, Pa.....	Sept. 22, 1880...	Sept. 19, 1882
NEWTON DARLING ARNOLD, Providence, R. I.....	June 17, 1870...	Sept. 20, 1882
JOHN CORSON SMITH, Chicago, Ill.....	Aug. 19, 1875...	Sept. 27, 1883
HUGH MCCURDY, Corunna, Mich.....	Nov. 13, 1873...	Sept. 27, 1883
GEORGE WASHINGTON CURRIER, Nashua, N. H.....	Sept. 20, 1887...	Sept. 18, 1889
JAMES ISAAC BUCHANAN, Pittsburg, Pa.....	Sept. 16, 1890...	Sept. 17, 1890
GILBERT WORDSWORTH BARNARD, Chicago, Ill.....	Nov. 13, 1873...	Sept. 15, 1891

	Date of Receiving the 33d Degree.	Date of Active Membership.
MARSH OLIN PERKINS, Windsor, Vt.....	Sept. 23, 1884...	Sept. 15, 1891
JAMES HODGE CODDING, Towanda, Pa.....	Sept. 15, 1891...	Sept. 18, 1894
BARTON SMITH, Toledo, Ohio.....	Sept. 20, 1887...	Sept. 20, 1894
THOMAS EVANS BALDING, Milwaukee, Wis.....	Sept. 19, 1882...	Sept. 17, 1895
DAVID NATHANIEL KINSMAN, M.D., Columbus, Ohio.....	Sept. 15, 1885...	Sept. 17, 1895
GEORGE WILKINS GUTHRIE, Pittsburg, Pa.....	Sept. 15, 1885...	Sept. 17, 1895
ROBERT ARCHIBALD SHIRREFS, Elizabeth, N. J.....	Sept. 18, 1894...	Sept. 19, 1895
WILLIAM HOMAN, New York, N. Y.....	Sept. 18, 1894...	Sept. 19, 1895
CHARLES CARROLL HUTCHINSON, Lowell, Mass.....	Aug. 19, 1875...	Sept. 16, 1896
AMOS PETTIBONE, Chicago, Ill.....	Sept. 16, 1879...	Sept. 16, 1896
GEORGE HENRY KENYON, M.D., Providence, R. I.....	Sept. 17, 1889...	Sept. 16, 1896
FRANCIS MARION HIGHLEY, Philadelphia, Pa.....	Sept. 16, 1890...	Sept. 22, 1897
HENRY BREWER QUINBY, Lakeport, N. H.....	Sept. 16, 1890...	Sept. 23, 1897
DANIEL WARREN LAWRENCE, Medford, Mass.....	Nov. 21, 1862...	Sept. 21, 1898
HENRY CLAY URNER, Cincinnati, Ohio.....	Nov. 13, 1873...	Sept. 19, 1899

	Date of Receiving the 33d Degree.	Date of Active Membership.
GEORGE HENRY BENZENBERG, Milwaukee, Wis.....	Sept. 14, 1886...	Sept. 19, 1899
SYLVESTER OMAR SPRING, Peoria, Ill.....	Sept. 19, 1893...	Sept. 19, 1899
ABEL GAY COOK, Syracuse, N. Y.....	Sept. 19, 1877...	Sept. 18, 1900
WILLIAM GEAKE, Fort Wayne, Ind.....	Sept. 17, 1889...	Sept. 18, 1900
WILLIAM CASTEIN MASON, M.D., Bangor, Maine.....	Sept. 15, 1891...	Sept. 17, 1902
SAMUEL BURKE SWEET, Indianapolis, Ind.....	Sept. 15, 1885...	Sept. 17, 1902
JOSEPH WARREN FELLOWS, Manchester, N. H.....	Aug. 20, 1874...	Sept. 18, 1902
MILLARD FILLMORE HICKS, Portland, Maine.....	Sept. 18, 1894...	Sept. 16, 1903
GEORGE WILLIAM MILLAR, New York, N. Y.....	Sept. 15, 1885...	Sept. 16, 1903
CHARLES LEARNED HUBBARD, Norwich, Conn.....	Sept. 18, 1894...	Sept. 16, 1903
HENRY OGDEN CANFIELD, Bridgeport, Conn.....	Sept. 17, 1901...	Sept. 16, 1903
CHARLES THEODORE GALLAGHER, Boston, Mass.....	Sept. 18, 1900...	Sept. 16, 1903

EMERITUS MEMBERS

	Date of Receiving the 33d Degree.
ATHANASIOS COLO-VELONI.....	Brooklyn, N. Y.. May 15, 1849
FRANCIS ASBURY BLADES.....	Detroit, Mich... May 22, 1863

PAST ACTIVE MEMBER

WILLIAM PITT PREBLE.....	New Brighton, N. Y.. May 21, 1862
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SOVEREIGN GRAND INSPECTORS-GENERAL

OF THE SUPREME COUNCIL, 33°

ANCIENT ACCEPTED SCOTTISH RITE, NORTHERN MASONIC JURISDICTION

RESIDENTS OF THE STATE OF NEW YORK.

ACTIVE MEMBERS

WILLIAM HOMAN, 33°, Deputy for the State of New York,
450 Water Street, New York.
ABEL G. COOK, 33° 17 Snow Building, Syracuse, N. Y.
GEORGE W. MILLAR, 33° 64 Duane Street, New York.

EMERITUS MEMBER

ATHANASIOS COLO-VELONI, 33° Brooklyn, N. Y.

HONORARY MEMBERS OF THE SUPREME COUNCIL FOR THE STATE OF NEW YORK,

With Place of Residence, Name of the Consistory to which
they are accredited, and Date of receiving 33°

ALFRED WOODHAM, 33° Brooklyn
New York, October 24, 1849.
JOSEPH J. JENNINGS, 33° Brooklyn
New York, September 18, 1861.
SEYMOUR H. STONE, 33° Syracuse
Central City, June 7, 1866.
EDWIN J. LOOMIS, 33° Chenango Lake
Otseningo, June 17, 1870.
EDWARD H. BROWN, 33° Syracuse
Central City, February 7, 1872.
WALTER M. FLEMING, 33° New York
New York, September 19, 1872.
AARON L. NORTHPROP, 33° New York
New York, September 19, 1872.

- JOHN L. SAGE, 33° Rochester.
Rochester, November 14, 1873.
- JESSE B. ANTHONY, 33° Troy.
Albany, August 19, 1874.
- BENJAMIN F. STILES, 33° Skaneateles.
Albany, August 20, 1874.
- JAMES TEN EYCK, 33° Albany.
Albany, September 19, 1877.
- GEORGE W. GILBERT, 33° New York.
New York, September 18, 1878.
- EDWARD M. L. EHLERS, 33° New York
New York, September 20, 1881.
- WILLIAM LINCOLN SAGE, 33° New York.
Rochester, September 20, 1881.
- WILLIAM S. PATERSON, 33° New York
New York, September 19, 1882.
- JOHN N. MACOMB, 33° Lawrence, Kan.
Rochester, September 19, 1882.
- HERMAN HENRY RUSS, 33° Albany.
Albany, September 25, 1883.
- CHARLES WARREN TORREY, 33° Staten Island.
New York, September 23, 1884.
- JOSEPH BELL EAKINS, 33° New York.
New York, September 23, 1884.
- AUSTIN COOK WOOD, 33° Syracuse.
Central City, September 23, 1884.
- CHARLES PARSONS CLARK, 33° Syracuse.
Central City, September 15, 1885.
- JOHN BOYD THACHER, 33° Albany.
Albany, September 15, 1885.
- HIRAM BARTLETT BERRY, 33° Warwick.
Corning, September 15, 1885.
- GEORGE WASHINGTON FULLER, 33° Corning.
Corning, September 15, 1885.
- WILLARD ALLEN PEARCE, 33° New York
New York, September 15, 1885.
- J. EDWARD SIMMONS, 33° New York.
New York (At large), September 15, 1885.
- WILLIAM A. BRODIE, 33° Geneseo.
Rochester (At large), September 15, 1885.

- WILLIAM JOSEPH LAWLESS, 33° New York.
New York, September 15, 1885.
- ALBERT BECKER, JR., 33° Brooklyn.
Central City, September 14, 1886.
- FOSTER ELY, 33° Ridgefield, Conn.
Rochester, September 14, 1886.
- JOHN W. RICHARDSON, 33° Brooklyn
Aurora Grata, September 20, 1887.
- JOSEPH P. ABEL, 33° Lebanon, Conn.
Aurora Grata, September 20, 1887.
- RICHARD H. PARKER, 33° Syracuse.
Central City, September 20, 1887.
- FRANK R. LAWRENCE, 33° New York.
New York (At large), September 26, 1887.
- HIRAM W. PLUMB, 33° Syracuse.
Central City, September 18, 1888.
- WILLIAM E. FITCH, 33° Albany.
Albany, September 18, 1888.
- GEORGE MCGOWN, 33° Palmyra.
Rochester, September 18, 1888.
- EDWIN A. THRALL, 33° Brooklyn.
Aurora Grata, September 18, 1888.
- JAMES MCGEE, 33° Brooklyn.
New York, September 20, 1888.
- GEORGE H. CLARKE, 33° Rochester.
Rochester, September 17, 1889.
- WARREN C. HUBBARD, 33° Brooklyn.
Rochester, September 17, 1889.
- EDWARD F. JONES, 33° Binghamton.
Otsenigo, September 17, 1889.
- BYRON S. FRISBIE, 33° Utica.
Central City, September 17, 1889.
- FREDERIC A. BENSON, 33° Binghamton.
Otsenigo, September 17, 1889.
- DANIEL M. MACLELLAN, 33° New York.
New York, September 17, 1889.
- THOMAS R. LOMBARD, 33° Chicago, Ill.
New York, September 23, 1889.
- ARTHUR MAC ARTHUR, 33° Troy.
Albany, September 16, 1890.

- WILLIAM STORY, 33°.....Albany.
Albany, September 16, 1890.
- STEPHEN D. AFFLECK, 33°.....New York
New York, September 16, 1890.
- CHARLES T. GRIFFITH, 33°.....New York.
New York, September 16, 1890.
- THOMAS MOORE, 33°.....New York
New York, September 16, 1890.
- EDWIN D. WASHBURNE, 33°.....New York.
Aurora Grata, September 16, 1890.
- J. LEAVITT LAMBERT, 33°.....Hoosick Falls.
Albany, September 16, 1890.
- WILLIAM SHERER, 33°.....Brooklyn.
Aurora Grata (At large), December 1, 1891.
- EDWIN CHARLES TALLCOTT, 33°.....Syracuse.
Central City, September 20, 1892.
- OMAR ALEXANDER HINE, 33°.....Canton.
Central City, September 20, 1892.
- ALFRED GOOLD WRIGHT, 33°.....Rochester.
Rochester, September 20, 1892.
- GEORGE W. VAN BUSKIRK, 33°.....Brooklyn.
New York, September 20, 1892.
- NATHAN WEBSTER JOSSELYN, 33°.....Brooklyn.
Aurora Grata, September 20, 1892.
- SARAM R. ELLISON, 33°.....New York.
New York, September 19, 1893.
- WILLIAM JOHN DUNCAN, 33°.....New York.
New York, September 19, 1893.
- ELON GALUSHA BROWN, 33°.....Utica.
Central City, September 19, 1893.
- JOHN HENRY DUNCAN, 33°.....Silver Springs.
Central City, September 19, 1893.
- WILLIAM A. SUTHERLAND, 33°.....Rochester.
Rochester, September 19, 1893.
- STEPHEN VIELE STURTEVANT, 33°.....West Troy.
Albany, September 19, 1893.
- CHARLES CRAWFORD, 33°.....New York.
New York, September 18, 1894.
- CHARLES H. ARMATAGE, 33°.....Albany.
Albany, September 18, 1894.

- FRANK B. GOBLE, 33°.....Rochester.
Rochester, September 18, 1894.
- AMOS S. EDWARDS, 33°.....Syracuse.
Central City, September 18, 1894.
- ROBERT D. WILLIAMS, 33°.....Albany.
Albany, September 18, 1894.
- JOHN STEWART, 33°.....New York
New York (At large), September 17, 1895.
- GEORGE WOOD, 33°.....New York
New York, September 17, 1895.
- WILLIAM J. MATTHEWS, 33°.....New York,
New York, September 17, 1895.
- ROBERT B. STILES, 33°.....Lansingburg.
Albany, September 17, 1895.
- EDWIN C. HALL, 33°.....Syracuse.
Central City, September 17, 1895.
- HORACE G. STONE, 33°.....Syracuse.
Central City, September 17, 1895.
- JOSEPH C. MOORE, 33°.....Corning.
Corning, September 17, 1895.
- HUGH H. KENDALL, 33°.....Corning.
Corning, September 17, 1895.
- HORACE A. NOBLE, 33°.....Buffalo
Buffalo, September 17, 1895.
- JOHN L. BROTHERS, 33°.....Buffalo.
Buffalo, September 17, 1895.
- GEORGE L. BROWN, 33°.....Buffalo.
Buffalo, September 17, 1895.
- ROBERT C. TITUS, 33°.....Buffalo.
Buffalo, September 17, 1895.
- GEORGE A. NEWELL, 33°.....Medina.
Rochester, September 17, 1895.
- FRANK H. VICK, 33°.....Rochester.
Rochester, September 17, 1895.
- CLAUDIUS F. BEATTY, 33°.....New York.
New York, September 15, 1896.
- JOHN W. SISSON, 33°.....New York.
New York, September 16, 1896.
- T. JEFF STEVENS, 33°.....Brooklyn.
Aurora Grata, September 16, 1896.

- AUGUSTUS K. SLOAN, 33°.....Brooklyn.
Aurora Grata, September 15, 1896.
- J. HUNGERFORD SMITH, 33°.....Rochester.
Rochester, September 15, 1896.
- EDWARD W. HATCH, 33°.....Buffalo.
Buffalo, September 15, 1896.
- CLARENCE L. WOODWARD, 33°.....Syracuse.
Central City, September 15, 1896.
- ERASTUS C. DELAVAN, 33°.....Binghamton.
Otseningo, September 15, 1896.
- TRUMAN S. PRITCHARD, 33°.....Corning.
Corning, September 15, 1896.
- JAMES H. LLOYD, 33°.....Troy.
Albany, September 15, 1896.
- CHARLES D. BINGHAM, 33°.....Watertown.
Central City, September 15, 1896.
- MARVIN I. GREENWOOD, 33°.....Newark.
Rochester, September 15, 1896.
- CHARLES T. DUNWELL, 33°.....Brooklyn.
Aurora Grata, September 21, 1897.
- T. HENRY DUMARY, 33°.....Albany.
Albany, September 21, 1897.
- FRANCIS G. WARD, 33°.....Buffalo.
Buffalo, September 21, 1897.
- JOEL H. PRESCOTT, 33°.....Buffalo.
Buffalo, September 21, 1897.
- JOHN ANDERSON, 33°.....Binghamton.
Otseningo, September 21, 1897.
- DAVID M. JOHNSON, 33°.....Binghamton.
Otseningo, September 21, 1897.
- WILLIAM W. SISSON, 33°.....Binghamton.
Otseningo, September 21, 1897.
- WALTER M. HAND, 33°.....Binghamton.
Otseningo, September 21, 1897.
- RT. REV. HENRY C. POTTER, 33°.....New York.
New York (At large), September 21, 1897.
- CHARLES E. SICKELS, 33°.....Brooklyn.
New York (At large), September 21, 1897.
- HENRY STOWELL, 33°.....Troy.
Albany, September 20, 1898.

- CALVIN W. EATON, 33°.....Albany.
Albany, September 20, 1898.
- WILLIAM E. DEMAREST, 33°.....New York.
New York, September 20, 1898.
- JOHN T. NEWELL, 33°.....Brooklyn.
Central City, September 20, 1898.
- THOMAS BROOKS, 33°.....Rochester.
Rochester, September 20, 1898.
- DEXTER D. CURTIS, 33°.....Elmira.
Corning, September 20, 1898.
- CHARLES H. LUSCOMB, 33°.....Brooklyn.
Aurora Grata, September 20, 1898.
- CHARLES E. HAYES, 33°.....Buffalo.
Buffalo, September 20, 1898.
- BENNO LOEWY, 33°.....New York.
New York, September 19, 1899.
- JOSEPH W. ROBERTS, 33°.....New York.
New York, September 19, 1899.
- JAMES BELKNAP, 33°.....New York.
New York (At large), September 19, 1899.
- JOSEPH D. CRAIG, 33°.....Albany.
Albany, September 19, 1899.
- JOHN H. LINDSAY, 33°.....Albany.
Albany, September 19, 1899.
- GEORGE C. HANFORD, 33°.....Syracuse.
Central City, September 19, 1899.
- FREDERICK W. PUTNAM, 33°.....Binghamton.
Otsenigo, September 19, 1899.
- WILLIAM H. KEPHART, 33°.....New York.
Otsenigo, September 19, 1899.
- JOHN G. ALLEN, 33°.....Rochester.
Rochester, September 19, 1899.
- WILLIAM S. LEWIS, 33°.....Brooklyn.
Aurora Grata, September 19, 1899.
- WALTER D. GREENE, 33°.....Buffalo.
Buffalo, September 19, 1899.
- CLARENCE B. MARTER, 33°.....New York.
New York, September 18, 1900.
- MARSTON R. COCKEY, 33°.....New York.
New York, September 18, 1900.

- ABEL M. WOODWORTH, 33°.....New York.
New York, September 18, 1900.
- JOHN D. ACKER, 33°.....Brooklyn.
Aurora Grata, September 18, 1900.
- JAY B. KLINE, 33°.....Syracuse.
Central City, September 18, 1900.
- JOHN B. COLMAN, 33°.....Rochester.
Rochester, September 18, 1900.
- SAMUEL ROOT, 33°.....Buffalo.
Buffalo, September 18, 1900.
- THEODORE P. CALKIN, 33°.....Binghamton.
Otsenigo, September 18, 1900.
- THOMAS HILLSON, 33°.....New York.
New York, September 17, 1901.
- HENRY EDEBOHLS, 33°.....Brooklyn.
Aurora Grata, September 17, 1901.
- WILLIAM W. SHARE, 33°.....Brooklyn.
Aurora Grata, September 17, 1901.
- JOHN A. H. DRESSSEL, 33°.....Brooklyn.
Aurora Grata, September 17, 1901.
- GEORGE F. CROSMAN, 33°.....Rochester.
Rochester, September 17, 1901.
- FRANK B. HOWER, 33°.....Buffalo.
Buffalo, September 17, 1901.
- WILLIAM W. NEWELL, 33°.....Binghamton.
Otsenigo, September 17, 1901.
- WILLIAM H. LYONS, 33°.....Buffalo.
Buffalo, September 17, 1901.
- WHITNEY V. PARKE, 33°.....Binghamton.
Otsenigo, September 16, 1902.
- JOHN W. CUTLER, 33°.....Binghamton.
Otsenigo, September 16, 1902.
- THEODORE M. BARBER, 33°.....Syracuse.
Central City, September 16, 1902.
- TIMOTHY M. CHEESMAN, 33°.....Garrisons.
New York, September 16, 1902.
- EDWARD HISCOX WATSON, 33°.....Brooklyn.
Aurora Grata, September 15, 1903.
- WILLIAM OGDEN CAMPBELL, 33°.....Brooklyn.
Aurora Grata, September 15, 1903.

- EDWARD RICHARDSON KNOWLES, 33°.....Brooklyn.
Aurora Grata, September 15, 1903.
- HORACE WARDNER EGGLESTON, 33°.....Binghamton.
Otsenigo, September 15, 1903.
- AUSTIN SYLVESTER BUMP, 33°.....Binghamton.
Otsenigo, September 15, 1903.
- HERBERT LEARY, 33°.....Rochester.
Rochester, September 15, 1903.
- WILLIS WOOD RICE, 33°.....Watertown.
Central City, September 15, 1903.
- JOHN COMOSH, 33°.....Corning.
Corning, September 15, 1903.
- WILLIAM HENRY BUTLER, 33°.....Albany.
Albany, September 15, 1903.
- CLARENCE HENRY SANDFORD, 33°.....New York.
New York, September 15, 1903.
- JOSEPH FOWLER, 33°.....Buffalo.
Buffalo, September 15, 1903.
- FREDERICK CHRISTIAN SEITZ, 33°.....Rochester.
Rochester, September 15, 1903.
- THOMAS ANDREW LEWIS, 33°.....New York.
New York, September 20, 1904.
- JOHN LLOYD THOMAS, 33°.....New York.
New York, September 20, 1904.
- GEORGE HENRY WOOLLEY, 33°.....Buffalo.
Buffalo, September 20, 1904.
- CHARLES VOGEL, 33°.....Rochester.
Rochester, September 20, 1904.
- ROBERT HOOPER WEEMS, 33°.....Brooklyn.
Aurora Grata, September 20, 1904.
- JOHN LAUBENHEIMER, 33°.....Albany.
Albany, September 20, 1904.
- WILLIAM OTTOWELL BUCKLAND, 33°.....Binghamton.
Otsenigo, September 20, 1904.
- CHARLES THEODORE LUNT, 33°.....New York.
New York, September 20, 1904.
- ROBERT JUDSON KENWORTHY, 33°.....Brooklyn.
Aurora Grata, September 20, 1904.

HONORARY MEMBERS

OF

THE SUPREME COUNCIL

FOR THE

NORTHERN MASONIC JURISDICTION OF THE UNITED STATES OF AMERICA

FROM OTHER JURISDICTIONS

M. : P. : NATHANIEL GEORGE PHILIPS, 33°, Sovereign Grand Commander of the Supreme Council for England, Wales, etc.

M. : P. : JOHN VALENTINE ELLIS, 33°, St. John, N. B., Past Sovereign Grand Commander of the Supreme Council for Canada.

M. : P. : PORFIRIO DIAZ, 33°, Sovereign Grand Commander *ad vitam* of the Supreme Council for Mexico.

M. : P. : LUIS POMBO, 33°, Past Sovereign Grand Commander of the Supreme Council for Mexico.

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M. : P. : ISAAC HENRY STEARNS, 33°, Past Sovereign Grand Commander of the Supreme Council for Canada.

ILL. : HUGH MURRAY, 33°, Past Grand Secretary-General of the Supreme Council for Canada.

ILL. : RAFAEL DE ZAYAS ENRIQUEZ, 33°, Past Grand Minister of State of the Supreme Council for Mexico.

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ILL. : FREDERICK WEBBER, 33°, Grand Secretary-General of the Supreme Council for the Southern Jurisdiction, U. S. A.

SUPREME COUNCILS
OF THE
ANCIENT ACCEPTED SCOTTISH RITE
RECOGNIZED BY AND
IN RELATIONS OF AMITY WITH THE SUPREME COUNCIL
FOR THE
NORTHERN MASONIC JURISDICTION OF
THE UNITED STATES OF AMERICA

SUPREME COUNCIL, 33°, FOR THE SOUTHERN
MASONIC JURISDICTION OF THE UNITED
STATES OF AMERICA

HON. JAMES D. RICHARDSON, 33°, 433 Third Street N. W., Washington, D. C., M.: P.: Sovereign Grand Commander.

ILL.: FREDERICK WEBBER, 33°, 433 Third Street N. W., Washington, D. C., Grand Secretary-General H.: E.:

ILL.: MARTIN COLLINS, 33°, St. Louis, Mo., Representative of this Supreme Council.

ILL.: SAMUEL C. LAWRENCE, 33°, 28 Lancaster Street, Boston, Mass., Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR FRANCE AND
DEPENDENCIES

ILL.: JEAN MARIE RAYMOND, 33°, Paris, M.: P.: Sovereign Grand Commander.

ILL.: ROBERT GIROUST, 33°, 42 Rue Rochechouart, Paris, Grand Secretary-General H.: E.:

ILL.: HENRI LIMOUSIN, 33°, Paris, Representative of this Supreme Council.

ILL.: THOMAS E. BALDING, 33°, Milwaukee, Wis., Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR ENGLAND, WALES, AND DEPENDENCIES OF THE BRITISH CROWN

H. I. H. EDWARD VII., KING OF ENGLAND, 33°, GRAND PATRON.

CAPT. NATHANIEL GEORGE PHILIPS, 33°, 33 Golden Square, London,
M.: P.: Sovereign Grand Commander.

ILL.: J. C. F. TOWER, 33°, 33 Golden Square, London, Secretary to
the Supreme Council.

CAPT. NATHANIEL GEORGE PHILIPS, 33°, 33 Golden Square, London,
Representative of this Supreme Council.

ILL.: DANIEL W. LAWRENCE, 33°, Medford, Mass., Representative
near this Supreme Council.

SUPREME COUNCIL, 33°, FOR SCOTLAND

THE RIGHT HON. THE EARL OF KINTORE, 33°, M.: P.: Sovereign
Grand Commander.

ILL.: J. H. BALFOUR MELVILLE, 33°, Freemasons' Hall, 74 Queen
Street, Edinburgh, Grand Secretary-General H.: E.:

THE RIGHT HON. THE EARL OF HADDINGTON, 33°, Representative of
this Supreme Council.

ILL.: JOHN CORSON SMITH, 33°, 65 Sibley Street, Chicago, Ill.,
Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR IRELAND

THE RIGHT HON. HEDGES EYRE CHATTERTON; 33°, M.: P.: Sover-
eign Grand Commander.

LIEUT.-COL. A. VESEY DAVOREN, 33°, 4 Seaview Terrace, Donny-
brook, Co. Dublin, Grand Secretary-General H.: E.:

THE RIGHT HON. HEDGES EYRE CHATTERTON, 33°, Representative of this Supreme Council.

ILL.: BRENTON D. BABCOCK, 33°, Cleveland, Ohio, Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR BELGIUM

COMTE GOBLET D'ALVIELLA, 33°, Bruxelles, M.: P.: Sovereign Grand Commander.

ILL.: CHARLES JANSSEN, 33°, Grand Secretary-General H.: E.:

ILL.: GUSTAV WASHER, 33°, Bruxelles, Representative of this Supreme Council.

ILL.: WILLIAM HOMAN, 33°, 450 Water Street, New York, N. Y., Representative near this Supreme Council.

Address of the Supreme Council, " M. CELPES, 15 Rue des Ursulines. Bruxelles, Belgique."

SUPREME COUNCIL, 33°, FOR BRAZIL

VALLEY OF LAVRADIO.

GEN. QUINTINO BOCAYUVA, 33°, M.: P.: Sovereign Grand Commander.

ILL.: A. PINTO MENDES, 33°, 81 Rua do Lavradio, Rio de Janeiro, Grand Secretary-General H.: E.:

DR. FRANCISCO JOSE CARDOZA, JR., 33°, Representative of this Supreme Council.

ILL.: WILLIAM HOMAN, 33°, 450 Water Street, New York, N. Y., Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR THE ARGENTINE REPUBLIC

ILL.: EMILIO GOUCHON, 33°, Buenos Ayres, M.: P.: Sovereign
Grand Commander.

ILL.: FAUSTINO JORGE, 33°, 1242 Cangallo, Buenos Ayres, Grand
Secretary-General H.: E.:

ILL.: FAUSTINO JORGE, 33°, Representative of this Supreme Council.

ILL.: JOHN CORSON SMITH, 33°, 65 Sibley Street, Chicago, Ill.,
Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR URUGUAY

ILL.: C. DE CASTRO, 33°, M.: P.: Sovereign Grand Commander.

ILL.: P. VELAZCO Y GALLEGO, 33°, Avenida de la Paz 277, Monte-
video, Grand Secretary-General H.: E.:

ILL.: JOAQUIN CANABAL, 33°, Montevideo, Representative of this
Supreme Council.

ILL.: GEORGE W. GUTHRIE, 33°, Pittsburg, Representative near this
Supreme Council.

SUPREME COUNCIL, 33°, FOR PERU

COL. ALEJANDRO RIVERA, 33°, Lima, M.: P.: Sovereign Grand
Commander.

ILL.: CARLOZ PAZ SOLDAN, 33°, Apartado Postal 847, Lima, Min-
ister of State and Acting Grand Secretary-General H.: E.:

———, Representative of this Supreme Council.

ILL.: JAMES H. CODDING, 33°, 133 Stewart Building, 280 Broadway,
New York, N. Y., Representative near this Supreme Council.

**GRANDE ORIENT LUSITANO UNIDO SUPREMO
CONSELHO, 33°, DE MACONARIA PORTUGUEZA.**

ILL.°. AUGUSTO SEBASTIAO DE CASTRO GUEDES, 33°, Lisbon, M.°. P.°. Sovereign Grand Commander.

ILL.°. GUILLIERME A. F. GOMEZ, 33°, 35 Travessa do Guarda, Lisbon, Grand Secretary-General H.°. E.°

DR. ANTONIO M. DA CUNHA BELLEM, 33°, Lisbon, Representative of this Supreme Council.

———, Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR ITALY, ORIENT AT ROME

ILL.°. ADRAINIO LEMMI, 33°, Palazzo Borghese, Roma, M.°. P.°. Sovereign Grand Commander.

PROF. AURELIO COSTANZO, 33°, Grand Secretary-General H.°. E.°

DR. TEOFILO GAY, 33°, Luserna San Giovanni (prov. di Torino), Italy, Representative of this Supreme Council.

ILL.°. SAMUEL C. LAWRENCE, 33°, Boston, Mass., Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR MEXICO

GEN. J. ALONSO FLORES, 33°, City of Mexico, M.°. P.°. Sovereign Grand Commander.

ILL.°. JOSE DE LA PAZ ALVAREZ, 33°, 44 Calle de la Estampa de San Andres, City of Mexico, Grand Secretary-General H.°. E.°

ILL.°. IGNACIO MARISCAL, 33°, City of Mexico, Representative of this Supreme Council.

ILL.: JAMES ISAAC BUCHANAN, 33°, P. O. Box 968, Pittsburg, Pa.,
Representative near this Supreme Council.

ILL.: HUGH MCCURDY, 33°, Corunna, Mich., Honorary Member.

ILL.: WILLIAM HOMAN, 33°, 450 Water Street, New York, N. Y.,
Honorary Member.

SUPREME COUNCIL, 33°, FOR NEW GRANADA.

(NOW UNITED STATES OF COLOMBIA.)

ILL.: FULGENCIO SEGRERA, 33°, Cartajena, M.: P.: Sovereign
Grand Commander.

ILL.: OCTAVIO BAENA, 33°, Cartajena, Grand Secretary-General
H.: E.:

ILL.: RAFAEL HERNANDEZ, 33°, Cartajena, Representative of this
Supreme Council.

———, Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR CHILI

ILL.: B. ALAMOS GONZALES, 33°, Valparaiso, M.: P.: Sovereign
Grand Commander.

ILL.: B. CADIZ, 33°, Calle Victoria 19, Valparaiso, Grand Secretary-
General H.: E.:

———, Representative of this Supreme Council.

———, Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR CENTRAL AMERICA

DR. JUAN PADILLA, M., 33°, Guatemala, M.: P.: Sovereign Grand
Commander.

ILL.: J. H. ARTON, 33°, Callejon Manchen No. 4, Guatemala, Grand
Secretary-General H.: E.:

DR. JUAN PADILLA, 33°, 3 12a Ave. Sur, Guatemala, Representative of this Supreme Council.

ILL.: MARSH O. PERKINS, 33°, Windsor, Vt., Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR GREECE

———, M.: P.: Sovereign Grand Commander.

———, Grand Secretary-General H.: E.:

ILL.: JOHN CORSON SMITH, 33°, 65 Sibley Street, Chicago, Ill., Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR THE DOMINION OF CANADA

ILL.: WILLIAM GIBSON, 33°, Hamilton, Ont., M.: P.: Sovereign Grand Commander.

ILL.: WILLIAM H. BALLARD, 33°, Hamilton, Ont., Grand Secretary-General H.: E.:

ILL.: HUGH A. MACKAY, 33°, Berlin, Ont., Representative of this Supreme Council.

ILL.: BARTON SMITH, 33°, Toledo, Ohio, Representative near this Supreme Council.

SUPREME COUNCIL OF COLON, 33°, FOR CUBA AND THE WEST INDIES

ILL.: OCTAVIO RODRIGUEZ PEREZ, 33°, Cuba, M.: P.: Sovereign Grand Commander.

ILL.: FRANCISCO DE P. RODRIGUEZ, 33°, Estrella 20, Habana, Island of Cuba, Grand Secretary-General H.: E.:

ILL.: JOSE GARCIA PADRON, 33°, Representative of this Supreme Council.

ILL.: AMOS PETTIBONE, 33°, 178 Monroe Street, Chicago, Ill., Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR SWITZERLAND

ILL.: EUGENE RECHARD, 33°, Lausanne, M.: P.: Sovereign Grand Commander.

ILL.: ALFRED PINGOUD, 33°, 12 Place de la Cathédrale, Grand Secretary-General H.: E.:

———, Representative of this Supreme Council.

ILL.: ROBERT A. SHIRREFS, 33°, Elizabeth, N. J., Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR EGYPT

———, M.: P.: Sovereign Grand Commander.

———, Grand Secretary-General H.: E.:

———, Representative of this Supreme Council.

———, Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR TUNIS

———, M.: P.: Sovereign Grand Commander.

———, Grand Secretary-General H.: E..

———, Representative of this Supreme Council.

———, Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR SPAIN

ILL.: JOSE MARQUES, 33°, M.: P.: Sovereign Grand Commander, Grand Master.

ILL.: EDUARDO C. DE PUGA, 33°, 27 Libertad, Madrid, Grand Secretary-General.

ILL.: EDUARDO C. DE PUGA, 33°, Representative of this Supreme Council.

———, Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR VENEZUELA

ILL.: FEDERICO ROIG FEBLES, 33°, M.: P.: Sovereign Grand Commander.

ILL.: FRANCISCO BRITO, 33°, Caracas, Venezuela, Grand Secretary and Grand Chancellor.

ILL.: LORENZO BADILLO, 33°, Representative of this Supreme Council.

ILL.: GEORGE M. MOULTON, 33°, Marquette Building, Chicago, Ill.: Representative near this Supreme Council.

SUPREME COUNCIL, 33°, FOR PARAGUAY

ILL.: CRISTIAN G. HEISECKE, 33°, M.: P.: Sovereign Grand Commander.

ILL.: FRANCISCO S. PASTOR, 33°, Casilla de Correo No. 293, Asunción, Paraguay, Grand Secretary-General.

ILL.: ALFONSE BERTHOMIER, 33°, (Merchant), Asunción, Representative of this Supreme Council.

ILL.: HENRY C. URNER, 33°, Cincinnati, O., Representative near this Supreme Council.

NOMENCLATURE AND CLASSIFICATION OF THE DEGREES OF THE ANCIENT ACCEPTED SCOTTISH RITE OF FREEMASONRY

The Supreme Council for the Northern Masonic Jurisdiction of the United States of America recognizes the exclusive jurisdiction of the Symbolic Grand Lodges of the States within this Jurisdiction over the three Symbolic Degrees of Freemasonry, and exercises jurisdiction over the following Degrees only, viz.:

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Master Elect of Nine.
10. Master Elect of Fifteen.
11. Sublime Master Elected.
12. Grand Master Architect.
13. Master of the Ninth Arch.
14. Grand Elect Mason.
15. Knight of the East, or Sword.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Knight of the Rose Croix de H—R—D—M.
19. Grand Pontiff.
20. Master Ad Vitam.
21. Patriarch Noachite.
22. Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Commander of the Temple.
28. Knight of the Sun.

29. Knight of St. Andrew.
30. Grand Elect Knight K—H, or Knight of the White and Black Eagle.
31. Grand Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.
33. Sovereign Grand Inspector-General.

CLASSIFICATION OF THE GRADES

First Series.—Symbolic Degrees.

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

Conferred in a regular Lodge of Ancient Craft Masons, duly constituted by Charter or Warrant of some recognized Grand Lodge.

Second Series—Ineffable Grades.

Conferred in a Lodge of Perfection.

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Master Elect of Nine.
10. Master Elect of Fifteen.
11. Sublime Master Elected.
12. Grand Master Architect.
13. Master of the Ninth Arch.
14. Grand Elect Mason.

The foregoing Degrees shall not be conferred upon any person unless he is a Master Mason in good standing.

Third Series.—Historical and Traditional Grades.

Conferred in a Council of Princes of Jerusalem.

15. Knight of the East, or Sword.
16. Prince of Jerusalem.

Fourth Series.—Philosophical and Doctrinal Grades.

Conferred in a Chapter of Rose Croix de H—R—D—M.

17. Knight of the East and West.
18. Knight of the Rose Croix de H—R—D—M.

Fifth Series.—Philosophical and Chivalric Grades.

Conferred in a Consistory of Sublime Princes of the Royal Secret.

19. Grand Pontiff.
20. Master Ad Vitam.
21. Patriarch Noachite.
22. Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Commander of the Temple.
28. Knight of the Sun.
29. Knight of St. Andrew.
30. Grand Elect Knight K—H, or Knight of the White and Black Eagle.
31. Grand Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

Sixth Series.—Official Grades.

33. Sovereign Grand Inspector-General, Honorary.
Sovereign Grand Inspector-General, Active.

Conferred by the Supreme Council, 33°—executive in character, and as an Honorary or Official Degree on those who merit the distinction.

(From the original in the possession of Ineffable Lodge of Perfection, Albany, N. Y.)

BODIES
OF THE
ANCIENT ACCEPTED SCOTTISH RITE
NORTHERN MASONIC JURISDICTION OF THE
UNITED STATES OF AMERICA
IN THE STATE OF NEW YORK
WITH NAME AND ADDRESS OF PRESIDING OFFICER AND SECRETARY
1904-1905

NEW YORK CITY

THE LODGE OF PERFECTION OF NEW YORK CITY,
4°—14°.
EDWARD A. CROSTIC, 32°, Master....515 East 140th St., New York
JAMES BELKNAP, 33°, Secretary.....160 West 141st St., New York

THE COUNCIL OF PRINCES OF JERUSALEM OF NEW
YORK CITY, 15°—16°.
LEWIS MIDDLETON, 32°, Master.....29 Spruce St., New York
JAMES BELKNAP, 33°, Secretary.....160 West 141st St., New York

THE CHAPTER OF ROSE CROIX OF NEW YORK CITY,
17°—18°.
JOHN LLOYD THOMAS, 33°, Master....160 Bleecker St., New York
JAMES BELKNAP, 33°, Secretary.....160 West 141st St., New York

THE CONSISTORY OF NEW YORK CITY, 19°—32°.
WILLIAM J. MATTHEWS, 33°, Com.-in-Chief....842 8th Ave., N. Y.
JAMES BELKNAP, 33°, Secretary.....160 West 141st St., New York

BROOKLYN, N. Y.

AURORA GRATA LODGE OF PERFECTION, 4°—14°.

READ G. DILWORTH, 32°, Master.....149 Church St., New York

THEODORE A. TAYLOR, 32°, Secretary....370 Grand Ave., Brooklyn

AURORA GRATA COUNCIL OF PRINCES OF JERUSALEM,
15°—16°.

HENRY D. HAMILTON, 32°, Master.....291 Broadway, N. Y.

THEODORE A. TAYLOR, 32°, Secretary....370 Grand Ave., Brooklyn

AURORA GRATA CHAPTER OF ROSE CROIX, 17°—18°.

MATTHIAS GOODERSON, 32°, Master.....34 Pine St., New York

THEODORE A. TAYLOR, 32°, Secretary....370 Grand Ave., Brooklyn

AURORA GRATA CONSISTORY, 19°—32°.

CHARLES H. LUSCOMB, 33°, Com.-in-Chief..120 Broadway, N. Y.

THEODORE A. TAYLOR, 32°, Secretary....370 Grand Ave., Brooklyn

ALBANY, N. Y.

INEFFABLE LODGE OF PERFECTION, 4°—14°.

WILLIAM H. BUTLER, 33°, Master.....635 Broadway

T. AUSTIN WILLIAMSON, 32°, Secretary.....P. O. Box 410.

GRAND COUNCIL OF PRINCES OF JERUSALEM, 15°—16°.

EDWARD B. CANTINE, 32°, Master.....City Building

WILLIAM E. FITCH, 33°, Secretary.....Masonic Temple

ALBANY CHAPTER OF ROSE CROIX, 17°—18°.

WILLIAM E. FITCH, 33°, Master.....Masonic Temple

T. AUSTIN WILLIAMSON, 32°, Secretary.....P. O. Box 410

ALBANY SOVEREIGN CONSISTORY, 19°—32°.

ARTHUR MAC ARTHUR, 33°, Commander-in-Chief.....Troy, N. Y.

T. AUSTIN WILLIAMSON, 32°, Secretary.....P. O. Box 410

SYRACUSE, N. Y.

CENTRAL CITY LODGE OF PERFECTION, 4°—14°

JOHN B. FRALICK, 32°, Master.....Weiting Block.

FRANK COLLINS, 32°, Secretary.....Masonic Temple

CENTRAL CITY COUNCIL OF PRINCES OF JERUSALEM,
15°—16°.

HOWARD E. PLAISTED, 32°, Master.....335 South Warren St.

FRANK COLLINS, 32°, Secretary.....Masonic Temple

SYRACUSE—CONTINUED.

CENTRAL CITY CHAPTER OF ROSE CROIX, 17°—18°
 W. H. H. CHAMBERLIN, 32°, Master.....307 Clinton St.
 FRANK COLLINS, 32°, Secretary.....Masonic Temple

CENTRAL CITY CONSISTORY, 19°—32°
 THEODORE M. BARBER, 33°, Commander-in-Chief.....144 Fitch St.
 FRANK COLLINS, 32°, Secretary.....Masonic Temple

ROCHESTER, N. Y.

ROCHESTER LODGE OF PERFECTION, 4°—14°.
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 FRANK B. GOBLE, 33°, Secretary.....P. O. Box 764

ROCHESTER COUNCIL OF PRINCES OF JERUSALEM,
 15°—16°.
 GEORGE E. HATCH, 32°, Master.....64 Rutgers St.
 FRANK B. GOBLE, 33°, Secretary.....P. O. Box 764

ROCHESTER CHAPTER OF ROSE CROIX, 17°—18°
 REV. I. P. CODDINGTON, 32°, Master.....222 Park Ave.
 FRANK B. GOBLE, 33°, Secretary.....P. O. Box 764

ROCHESTER CONSISTORY, 19°—32°.
 J. HUNGERFORD SMITH, 33°, Com.-in-Chief..110 N. Goodman St.
 FRANK B. GOBLE, 33°, Secretary.....P. O. Box 764

GERMANIA LODGE OF PERFECTION, 4°—14°.
 FRED C. SEITZ, 33°, Master.....207 Hudson Ave.
 HENRY D. WACHTLER, 32°, Secretary.....88 Martin St.

BUFFALO, N. Y.

PALMONI LODGE OF PERFECTION, 4°—14°.
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 CHARLES E. MARKHAM, 32°, Secretary.....Atlantic Dock

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WILLARD B. GEORGIA, 14°, Secretary.....156 E. State Street

STATISTICAL INFORMATION

Membership in Subordinate Bodies

of the

Ancient Accepted Scottish Rite

for the

NORTHERN MASONIC JURISDICTION

of the

UNITED STATES OF AMERICA

July 1, 1904

83	Lodges of Perfection 4° to 14°. Total Membership	41,335
66	Councils of Princes of Jerusalem 15° and 16°. Total Membership	38,292
61	Chapters of Rose Croix 17° and 18°. Total Membership	37,658
35	Consistories 19° to 32°. Total Membership	36,887

In September, 1904, the Permanent Fund of the Supreme Council,
consisted of Cash and Convertible Securities
to the amount of

\$ 294,346.76

THE STATE OF NEW YORK

REPORTED MAY 1, 1904

18	Lodges of Perfection, 14°	membership	6,680
13	Councils of Princes of Jerusalem, 16° .	membership	6,212
11	Chapters of Rose Croix, 18°	membership	6,160
8	Consistories, 32°	membership	6,205

FEES FOR CONFERRING THE DEGREES

The minimum Fees for conferring the Degrees in the Bodies of the Rite in the Northern Masonic Jurisdiction are :

\$18.00	for	4° to 14°	in Lodges of Perfection.
18.00	for	15° and 16°	in Councils of Princes of Jerusalem.
18.00	for	17° and 18°	in Chapters of Rose Croix.
30.00	for	19° to 32°	in Consistories.

\$84.00

Under the Constitutions, no Body of the Rite may confer the Degrees for less than the minimum fee as above indicated, but no limit is placed on higher charges, which may be regulated by the rules adopted for the government of individual Bodies.

QUALIFICATION FOR MEMBERSHIP

Any Master Mason who is a member in good standing of a Symbolic Lodge, and has resided in this Jurisdiction twelve months, is eligible to receive the Degrees of this Rite.

Application may be made through any of the members.

FEES FOR CONFERRING THE DEGREES IN THE CITY OF NEW YORK

While there is no uniformity throughout the State of New York, except to observe the Constitutional requirement as to minimum fees of \$84.00, the fees and dues in the Subordinate Bodies are about the same as those in the City of New York, which are as follows:

	Initiation Fees.	Annual Dues.	Life Membership.
Lodge of Perfection, 4° to 14°	\$25.00	\$1.00	\$10.00
Council of Princes, 15° and 16°	20.00	1.00	10.00
Chapter of Rose Croix, 17° and 18°	25.00	1.00	10.00
Consistory, 19° to 32°	30.00	2.00	20.00
	<hr/>	<hr/>	<hr/>
Totals	\$100.00	\$5.00	\$50.00

The assets of The Lodge of Perfection, The Council of Princes of Jerusalem, The Chapter of Rose Croix, and The Consistory of New York City consist of:

Cash and Invested Funds amounting to	\$54,800.05
Properties and Paraphernalia, insured at	25,000.00
	<hr/>
Total	\$79,800.05

GRAND MASTERS
OF THE
GRAND LODGE
OF THE
STATE OF NEW YORK
IDENTIFIED WITH THE
SCOTTISH RITE

The following Most Worshipful Grand Masters of the Grand Lodge of the State of New York have been identified with the

ANCIENT ACCEPTED SCOTTISH RITE
FOR THE
NORTHERN MASONIC JURISDICTION
OF THE
UNITED STATES OF AMERICA

from the time of M.°. W.°. JOHN L. LEWIS, 33° :

JOHN L. LEWIS,	J. EDWARD SIMMONS,
JOHN W. SIMONS,	WILLIAM A. BRODIE,
FINLAY M. KING,	FRANK R. LAWRENCE,
JOHN J. CRANE,	JOHN W. VROOMAN,
CLINTON F. PAIGE,	WILLIAM SHERER,
ROBERT D. HOLMES,	JAMES TEN EYCK,
STEPHEN H. JOHNSON,	FREDERICK A. BURNHAM,
CHRISTOPHER G. FOX,	JOHN HODGE,
ELLWOOD E. THORNE,	JOHN STEWART,
JAMES W. HUSTED,	WILLIAM A. SUTHERLAND,
EDMUND L. JUDSON,	WRIGHT D. POWNALL,
CHARLES ROOME,	EDWARD M. L. EHLERS, Honorary,
JESSE B. ANTHONY,	CHARLES W. MEAD,
HORACE S. TAYLOR,	ELBERT CRANDALL,
BENJAMIN FLAGLER,	FRANK H. ROBINSON.



WILLIAM HOMAN, 33°.

Crowned Active Member of the Supreme Council, 33°,
for the Northern Masonic Jurisdiction of the United States of America, September 19, 1895.
Deputy of the Supreme Council for the State of New York.
Representative of the Supreme Council, 33°, for Belgium.
Representative of the Supreme Council, 33°, for Brazil.
Honorary Member of the Supreme Council, 33°, for Mexico.
Etc., Etc., Etc.

SUMMARY

The Cerneau Council ceased to exist as a separate organization when it united with the Raymond Body, which also yielded its separate existence by that act of consolidation on the 7th of February, 1863.

After several years of negotiations between it and the Supreme Council for the Northern Masonic Jurisdiction, of which Illustrious Brother KILLIAN H. VAN RENNELAER, 33°, was Grand Commander, **amalgamation of these Supreme Councils was accomplished on May 17, 1867, and the identity of all the theretofore separate Supreme Councils in this territory was completely lost in the process of fusion.**

The highest Tribunal had passed upon the question before the terms were finally agreed to by the parties at interest, and M.: W.: JOHN L. LEWIS, eminent as a Judge, honored as a Mason, before assuming the Oath of Fealty to the United Supreme Council, addressed his peers, giving them an account of his connection with the Rite, and the very distinguished honors that had been conferred on him, **all of which he now with pleasure resigned, laying upon that Altar, before which he was about to kneel, all authority theretofore claimed by the Illustrious Brothers**

CERNEAU
CLINTON
ATWOOD
RAYMOND
HAYS and
ROBINSON

of which he was the custodian by virtue of being their direct successor, pledging himself henceforth to know but the one governing Body for this Jurisdiction, and to use his best efforts for its harmony and perpetuity.

IT IS AN UNWARRANTED VIOLATION OF THE PRINCIPLE OF "RES ADJUDICATA" TO SUGGEST A REOPENING OF THE SUBJECT AT THIS OR ANY OTHER TIME IN THE FUTURE.

Whatever may be said or written about the Cerneau or any so-called Scottish Rite Bodies in this territory other than those acknowledging allegiance to the Supreme Council for the Northern Masonic Jurisdiction of the United States of America, **it is as unnecessary for us to go back of the Union of 1867, when the present Supreme Council for the Northern Masonic Jurisdiction of the United States of America was formed by amalgamating the conflicting Supreme Councils theretofore existing, as it would be to go back of the conclusion of peace after the termination of the civil war to justify a merchant in declining to accept Confederate money in payment for merchandise to-day.**

As I have dedicated this work

To those who **Need** the **Light**,
 To those who **Seek** the **Light**,
 To those who **Love** the **Light**,

its contents can not offend any who desire that right may prevail. Any Freemason desiring to become identified with the Scottish Rite in this Jurisdiction, who, after reading this book, will apply to any other than the Bodies of the **Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction**, or any Freemason now connected with any clandestine rite who does not sever his connection therewith, is untrue to the principles of Freemasonry as laid down by the Grand Lodges, and merits the ostracism imposed upon him as a penalty.

Yours, for the Rite,

Deputy for the State of New-York.

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SUPREME COUNCIL 33°
FOR THE
NORTHERN MASONIC JURISDICTION
OF THE
UNITED STATES OF AMERICA
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446-450 Water Street,
New York City.

HON. JAMES H. CODDING, 33°,
GRAND SECRETARY-GENERAL H. E. E.,
Offices, Stewart Building, 280 Broadway,
New York City.

(Succeeding in 1902 the late Ill. W. CLINTON F. PAIGE, 33°,
Grand Secretary-General from 1873 to 1902.)

NEW YORK COUNCIL OF DELIBERATION, ANCIENT ACCEPTED SCOTTISH RITE FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES OF AMERICA

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EDWARD A. CROSTIC, 32°.....		Second Lieutenant Commander NEW YORK.
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